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Morgentaler gets new neighbours

Bert Witvoet

TORONTO, Ont. — "Choose Life Canada" is the slogan and name of an anti-abortion group recently organized by the Ken Campbell Evangelistic Association. Rev. Campbell, known for his flamboyant campaigns against secularism in the public schools, pornographic literature in stores and promotion of homosexuality in society, has once again found the dramatic touch in his fight against abortion.

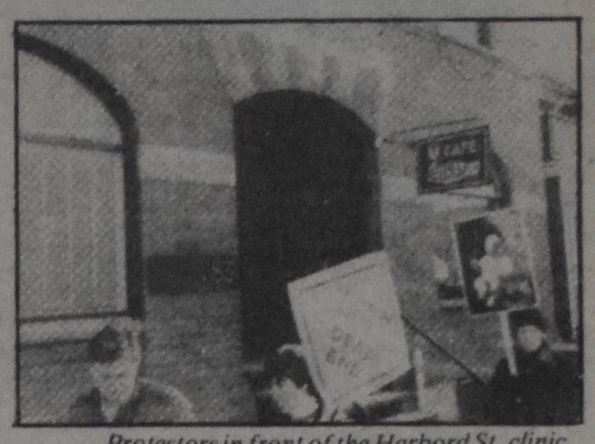
The latest triumph is gaining occupancy of the lower right half of the "Morgentaler building" on Harbord Street. The new facility will be the headquarters of "Choose Life Canada." If 85 Harbord Street stands for death to the unborn, 87 Harbord will stand for life.

Call to the nation

Confrontation is something Ken Campbell strongly believes in when it concerns opposing the evil forces in Canadian society. But he sees his organization moving from an emphasis on "the rebuking of evil and repentance," which he says has characterized the "Jeremiah mandate" of his organization, to "calling a nation to saving faith in Christ as the redemptive response of the Gospel to the human predicament."

The name "Choose Life, Canada" came to him after meditating on Deuteronomy 30:19, which reads, "I call heaven and earth to record this day against you, that I have set before you, life and death, blessing and cursing; therefore choose life that both you and your seed may live." "And so," says Ken Campbell, "the phrase 'Choose Life' and the evangelistic challenge 'Choose life, Canada' was planted by the Lord in my heart."

The focus of the organization will not only be on abortion. According to Campbell, abortion is the symptom rather than the sickness. For that reason Choose Life Canada is described as "a total evangelistic response to all victimized by the 'doctrines of demons' which have dominated public education and public life in our society for a generation."



Protestors in front of the Harbord St. clinic

The facilities at 87 Harbord Street, which are reached by passing through the same archway that those visiting the Morgentaler go through, will house a coffee house called "The Way Inn" as well as the offices of "Choose Life Canada." With an unerring sense of irony and flair, organizers decided to open the doors at 87 Harbord Street on June 16 — Father's Day!

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and Lewiston, NY — see page 2

June 28, 1985
40th year of publication,
No. 1983

Thinkbit

"Everyone is ignorant — only on different subjects."

From: Niagara Scene, April '83

Climate hard, but glad she came

WINNIPEG, Man. (MCC) — The Newfoundland government suspended her, white people misunderstand and sometimes ostracize her, she's often been without running water and she has endured a rigorous climate, but 72-year-old Dorothy Mills doesn't regret deciding to spend three years in Davis Inlet, Labrador, as an MCC volunteer.

Dorothy, who came to Davis Inlet from California in 1982, has extended her term until December. She previously served with MCC in Kentucky.

"It's been a very positive experience for me," she says, reflecting on service as a social worker in the mostly native community of 400. "The experience is enriching in so many ways — especially being able to live in and appreciate Innu culture."

Known as "grandmother" by young people in the community, Dorothy was employed as a social worker by the Newfoundland government (through a contract with MCC Canada) and, as such, served the Innu in Davis Inlet by translating documents, communicating with the government on their behalf, making home visits and distributing welfare cheques. It was this last responsibility which led to her suspension.

Room and board concept unknown

Together with three other social workers, Dorothy refused to implement a government policy which required social workers to reduce welfare payments to Innu who had income-earning relatives living in their homes. The native people were supposed to make up the lost revenue by charging room and board.

Dorothy and her colleagues said that they couldn't implement the directive because room and board is a foreign concept among the Innu of Labrador. They told government officials that the Innu language doesn't have a word to describe a landlord/tenant relationship and further argued that lack of housing forces people to share homes. Their protest was to no avail and they were suspended in February 1984.

Continued on page 5....

US Court forbids silent prayer

WASHINGTON, D.C. (EP) — The Supreme Court struck down an Alabama law that permitted a daily one-minute period for silent prayer of meditation in public schools. The vote was 6-3.

This was the Court's first statement on "Moment-of-Silence" laws, which exist in some form in 25 states. The Alabama law differed from other moment-of-silence laws because sponsors never tried to portray it as anything but an effort to return prayer to schools.

The next test for moment-of-silence laws is expected to be a New Jersey law that a federal judge struck down even though it does not specifically mention prayer.

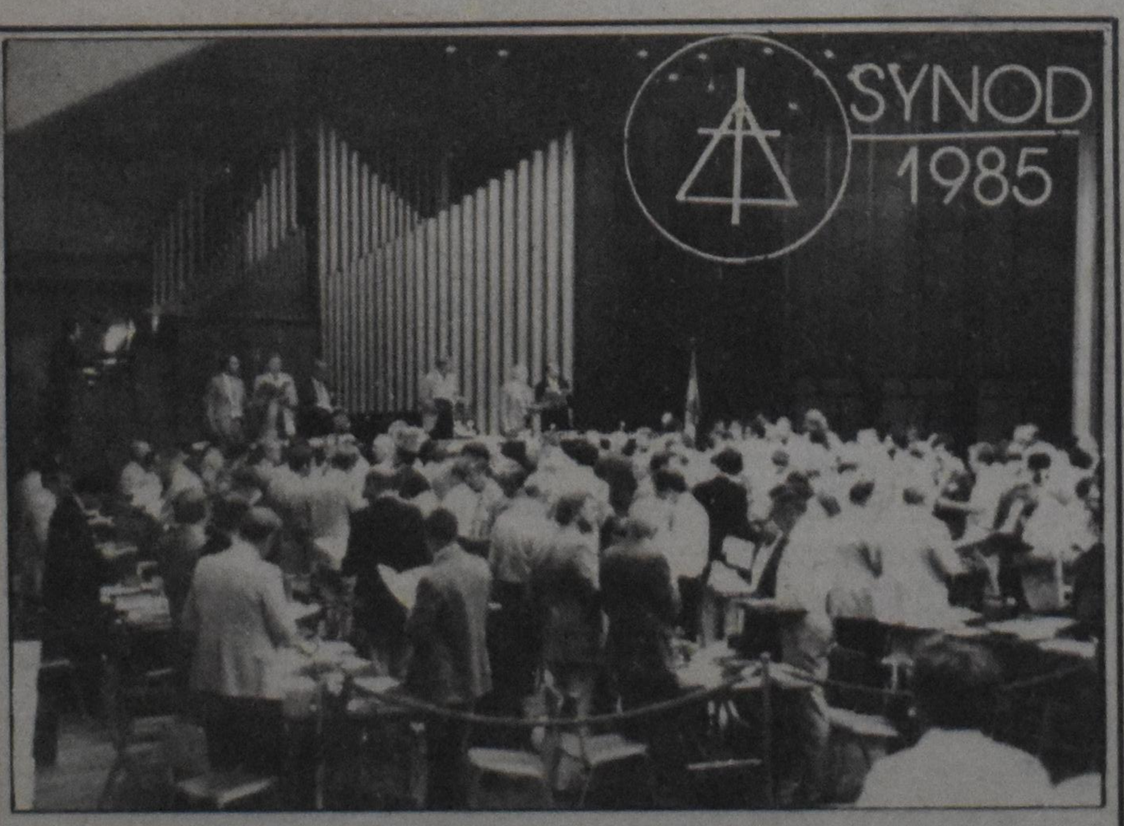
Moment of silence laws mentioning prayer are on the books in Arkansas, Delaware, Florida, Georgia, Illinois, Indiana, Kansas, Louisiana, Massachusetts, Nevada, New Mexico, North Dakota, Pennsylvania, Tennessee, and Virginia.

Moment-of-silence laws that mention only "meditation" have been passed in Arizona, Connecticut, Maine, Maryland, Michigan, Ohio, New Jersey, New York, and Rhode Island.

Dissenting opinions

U.S. Supreme Court Chief Justice Warren Burger, dissenting from the Court's decision against a "moment-of-silence" law in Alabama which permitted school prayer, called the Court's actions "bizarre" and "ironic."

Continued on page 5 ...



Synod 1985 sang hymns new and old

The 1985 Synod of the Christian Reformed Church of North America was asked to approve the hymn and Bible song section of the new ***Psalter Hymnal*** *proposed for publication in 1987. How does a synod do that?*

It appoints a committee who spends countless hours reading the text of songs and singing the music. Then this committee goes before the body of Synod and suggests the acceptance or deletion of songs, again by singing the songs. Synod itself may sing along. "Faith of our Fathers" should it stay? "No," says the committee, "we should not have faith in faith." Synod agrees. And thus the process moves on.

To call it the "Singing Synod" is to overlook other extremely important decisions, however. The most formidable one was, probably, the unification of World Missions and World Relief under one board. The ramifications of this decision will be felt on the mission fields. Three years from now the new structure will be reviewed. Perhaps Synod of 1988 will still be a singing synod because the work of relief and mission has gone so well under the direction of one board. For fuller coverage of Synod 1985, see pp. 9-13. **BW**

ADL monitors views on Israel

Marian Van Til

NEW YORK — The Anti-Defamation League of B'nai B'rith (ADL) is keeping tabs on how various churches, organizations, and groups view Jews.

In a June 7 news release, the ADL calls attention to the fact that "evangelicals have a favourable view of Israel by a three to one margin and view Jews favourably by a five to one margin." That information was provided them by Dr. Stuart Rothenberg who is considered by the ADL to be "an authority on the political and social attitudes of evangelical groups."

The ADL quotes Rothenberg as saying that on the question of Israel,

Continued on page 5...

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Publisher Stan De Jong
Editorial Assistants: Marian Van Til, Henry De Jong
Accounting: Willy Suk-Kleer
Advertising: Klara Numan
Circulation & Mailing: Grace Bouwman
Layout and Design: Margaret Griffioen
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School prayer debate is bizarre

It appears that the continuing debate in the United States of America about prayer in the public schools is profoundly influenced by a mistaken notion of what the founding fathers intended when they wrote the American Constitution. Moral Majority leader the Rev. Jerry Falwell has rightly pointed out that what the founding fathers intended was not separation of *God* and state, only of *church* and state. There is a vast difference between the two notions.

Church and God not the same

To say that there ought to be separation of church and state is to say that ministers, priests, bishops, popes and any other persons who speak in the name of the church should not be allowed to apply ecclesiastical judgments to state matters. The opposite is true as well. Civil authorities have no business lording it over churches when it concerns ecclesiastical matters.

In medieval times, popes would often disregard this principle and try to establish their rule over various states. Today, it is the state which does not know the limits of its own powers. Especially the communist state does not observe the separation of church and state principle, as it requires that churches register with the government and submit to stringent regulation, subversion and control.

Church and state have their own spheres of responsibility. They should not stray into each other's territory.

But to say that there ought to be separation between God and state is to relegate religion to the area of personal devotion and communal worship and to declare that public life is off limits for God. According to this theory, God has no business in matters of state, and by inference, no business in those areas that are state regulated or supported, like education. The larger the area which the government wants to rule, and governments have a tendency to expand their rule into areas of society where they have no business, the smaller the area where God is still allowed to have a say. This is, of course, a horrendous insult to God and a falsification of the nature of human religion.

Wrong framework

Having said that, it must be admitted that the question of God and state is not an easy question to deal with in a society that is pluralistic in its religious expression. We may agree that religion is for all of life and that there should be no separation of God and state, but the next question inevitably begs for an answer: whose religion is for all of life, and whose God should not be separated from the state? If the inhabitants of a state are 50% Christian and 50% Moslem, then what kind of prayer opens the assembly of that nation and what kind of religion is promoted in the schools?

The question has been made unnecessarily difficult because of the way our civilizations set up their structures. If we begin by saying that schools are not to be controlled by the state but by parents or free educational associations, then the question of prayer in the public schools has been settled as a matter of course. Schools would organize themselves according to the convictions of their founders. Christians would not educate their children in a system that tries to accommodate Muslims, atheists and Jews, and vice versa.

If political parties would also set their programs according to a homogeneous set of basic religious commitments, then the parties would decide for themselves how their God is going to enter the political arena. The ruling party would have to provide basic freedoms to all religious groups; there could be no favouring of one group over another. But each party would fight within the rules of the political game for its own convictions.

The antithesis remains

It must be noted that the road of pluralism is not entirely without danger for Christians. Sometimes it seems as if defending pluralism means we do not have to proclaim our own convictions anymore. In our attempt to accommodate other faiths, we may stop fighting for those principles we know to be God-given. We soften our Christian witness or give the impression that there is a large neutral area of life that does not require of us to speak up for the Kingdom of Jesus Christ, lest we offend the other faith communities.

Christopher Dawson wrote in his book *Religion and the Modern State:* "Wherever the city of man sets itself up as an end in itself and becomes the centre of a self-contained and self-regulating order, it becomes the natural enemy of the city of God." He continues by observing that "never before in the history of the world has a civilization been so completely secularized, so confident in its own powers and so sufficient to itself as is our own."

In other words, our civilization is, by Dawson's definition, a natural enemy of the City of God. There is a constant need to speak out prophetically and act priestly against the idolatries of our age. And it is to the shame of many Christians that they, after comparing their civilization with Communist and Fascist civilizations, conclude that their civilization is not so far from the city of God. They only need to speak up for prayer in the public school!

The reason why discussions about prayer and moments of silence in the public schools seem so bizarre is that the whole framework of reference is some humanistic notion that humankind is autonomous and can set limits to its worship and service of God. As it stands now, as far as religion is concerned, the moment of silence in the public schools begins and ends with the school bell.

Letters

Really a large debt?

In the article in the June 7 issue, *Equitable financial aid system proposed for seminary students,* Rev. Jerry Hoytema said that the Board of Trustees of Calvin College "believes it is the responsibility of the denomination to help train its ministers."

I suppose there is an element of truth here, however it makes one wonder how students attending other institutions of higher learning manage their financial commitments.

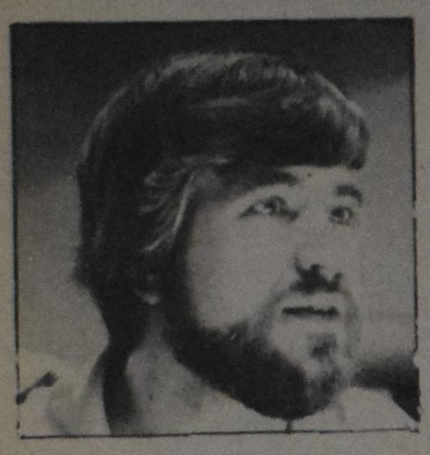
The article further states that some students are leaving seminary with a school debt as high as $30,000, with a wife and children to support.

Many young professionals and young entrepreneurs starting out their own business venture, either in agriculture or in the private sector in many cases, have, or assume, a debt load which makes the above amount look rather small — and that, with no built-in guarantees or security.

It would seem then, that we may be blessed with yet another quota. So be it. But let us not go overboard to the point where eventually economic realities and basic responsibilities are transferred from the individual to the constituency at large.

Peter Damsma,
Clinton, Ont.

JUST A MOMENT/HERMAN PRAAMSMA



"... it is in giving to all folk that we receive; in dying that we're born to eternal life" (Prayer of St. Francis).

"Giving is a terribly hard thing."

That's what a man I met the other day at the Lighthouse in Toronto said. He was an interesting person who belongs to the Old Catholic church. As a matter of fact, for years he was a priest in that denomination in Chile. But that's all besides the point right now. I wanted to pass along to you what he said to me about *giving*.

You people in North America, he said, don't know the meaning of giving. You give some money perhaps to a charity. You rummage around in your cupboards and find some clothing or shoes that you no longer want, maybe still quite nice, but you give them to the Salvation Army. Maybe you have some odds and ends, some furniture, an old chair, and you donate it to your local refugee committee.

You give things out of a material abundance, you give things you won't miss, you give things you no longer want yourself. In short, you give *things*.

In South America, my acquaintance said, people see it differently. True giving is first of all the *giving of myself*. Investing myself in the other person, getting my person involved. If I care, then the "I" is involved and does not remain at a distance.

This old Catholic priest, by the way, was expelled from his country because of his involvement with the poor as a social worker. He knew of what he spoke. And he knew, I readily admit, how to make me feel guilty. Yet what this man said is so fundamentally true. And it is good for us to hear.

It strikes me that the Gospel itself, the good news for mankind, is based on giving. God's giving. We are called to bring the message of the God who so loved that He gave. And what does our God give, if not *Himself*? The Lord does not come with sentiments, or things or kind words. He takes on our flesh, He becomes one of us, He gives Himself totally, identifies with us totally, so totally that He dies our death and gives us His life. Is that not the heart of what we believe? And are we not called to be disciples of that Lord?

It's more beautiful yet: we just celebrated Pentecost and Ascension again, and we confess that our great and glorious God, the victorious One, continues to give Himself to us everyday, is part of us, dwells in our hearts through His Holy Spirit.

Giving is hard, but God is great.

May He teach you and me more and more the beauty of giving.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Second services should be more than entertainment

I refer to the feature article in your April 26, 1985 issue entitled *Can the Church Keep its Youth?*

As a member of the Christian Reformed Church living abroad, my knowledge of where the Christian Reformed Church is going is probably not up to scratch, but when I read articles such as this and others in your paper and *The Banner*, there appears to be a malaise in our church which should be stopped and reversed.

While I appreciate Rev. Wildeboer's views on how we can keep the youth in the Church, surely he acknowledges that there is more to being a Christian than going to church twice on Sunday! Similarly the second service should be more than an evening of entertainment which attracts the youth into a building.

Paul, in his second letter to the Corinthians also dealt with the problems of a church that was drifting. He grieved (2 Cor. 2:4) due to his deep love. In Chapter 4, he instructs us on living according to the word of God and expressing our joy in belonging to Jesus.

Similarly, in Chapter 3:5-10, he gives us the advice that we as God's people must attempt to continually "examine ourselves." Those of us who have professed our faith and who have committed our lives to Him, must ensure that our purpose in worshipping is right. Similarly we must ensure that our relationship with God is right, that we can, by example show our youth that our relationship with God is right, that we can, by example show our youth what it is like to be a Christian.

Rev. Wildeboer states "The beautiful experience of accepting, loving relationships with others, opens us up for a deepening relationship to God." Certainly this works a lot better the opposite way around! Man to man relationships only work if they are structured on a God to man relationship. Only when based on the ultimate, can we even expect such a relationship to work.

Church services must remain a time where we together spend time in prayer, worship and learning, in praise of His name. Many other things can be done at other times, but should not be used in a Sunday evening worship just to pull in the crowds. Our responsibility is not to fill the Church, but rather to ensure that God's Word is upheld and our doctrines and practices remain pure. God will do the rest.

Let us pray that God will give us the strength to examine ourselves and ensure that our hearts are pure. God will then ensure that our work bears fruit, including the conversion of unbelievers and the commitment of our youth to this church.

C. Keith Oosthoek,
Woking, England

Review all or nothing

I would like to commend Mary Leigh Morbey for bringing a most provocative book to the attention of the Reformed community. However, it seems to me that her review of Leo Steinberg's *The Sexuality of Christ in Renaissance Art and in Modern Oblivion* (*Calvinist Contact*, June 14, 1985) makes an important omission which makes the Steinberg thesis seem more abstruse than it really is. What we do not (or cannot) say is often more telling than what we do in fact say.

Steinberg's point is that there is a substantial body of Renaissance Art in which the genitals of Jesus are the centre of attention. Steinberg also claims that this corpus of artworks has conveniently been ignored. My objection is that Morbey's review does nothing to rescue this topic from oblivion and, inadvertently, contributes to the very problem which the book addresses.

I realize that Steinberg's book deals with a very sensitive topic. If the subject is judged to be too sensitive for the readers of *Calvinist Contact*, the review should not be published. But please don't publish reviews in which only those who have seen the book possess the key to decode the review.

Edwin Plantinga,
Burlington, Ontario

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Letters maybe abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Still enjoying C.C. after 36 years

We have read *Calvinist Contact* from 1949 and enjoy it as one of our most valuable papers.

We don't always say "yes" or "amen" but I don't think you expect that. Go forth and do your best.

Herman Luymes,
Lacombe, Alta.

Answer to Sy's riddle

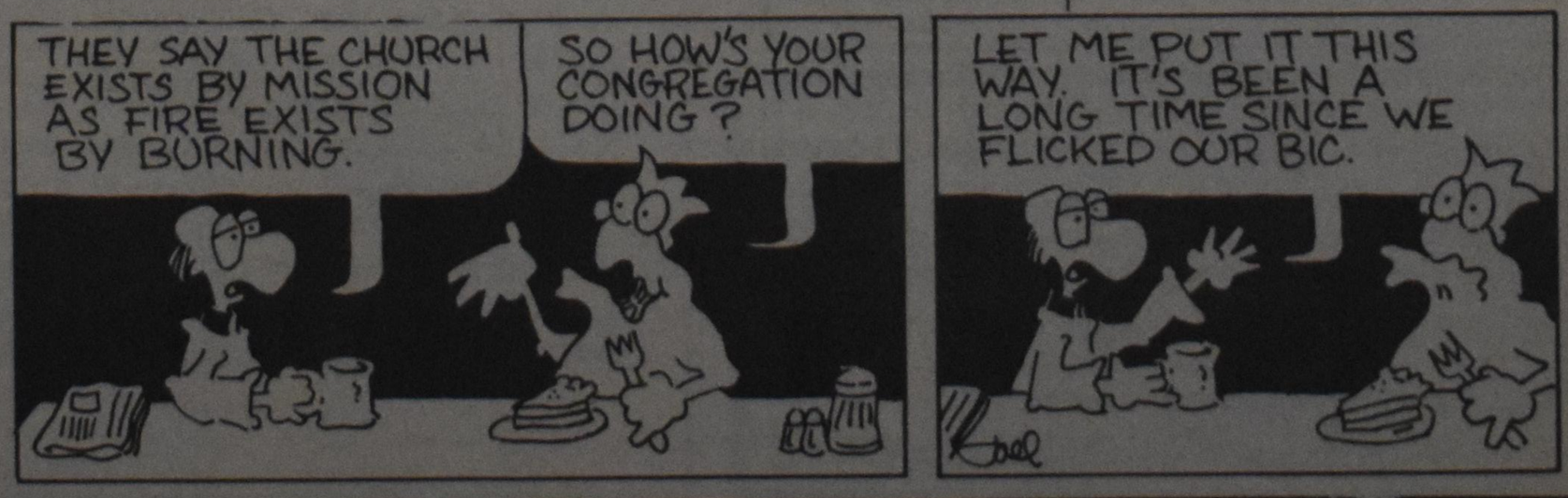
Sy Nodd wants to know what it was that Nero fiddled. I would like to know whether Nero fiddled.

We know that Nero was a singer and that he was a patron of the arts. But we also know that the fiddle or the violin was introduced to Europe not before the 16th century. The earliest evidence of a bowed instrument in the Near East is in the Ninth Century. Since Nero lived in the first century, it is highly unlikely that he fiddled while Rome burnt.

He may have been twiddling (his thumbs that is), or he may have been piddling (in his pants that is). He may have been diddling as he walked, after having too much to drink. He may even have been griddling a few Christians while the flames of Rome were licking at the edges of his balcony. But fiddle he did not.

Con Siska Tory,
Burlington, Ont.

Pontius' Puddle


THEY SAY THE CHURCH EXISTS BY MISSION AS FIRE EXISTS BY BURNING.
SO HOW'S YOUR CONGREGATION DOING?
LET ME PUT IT THIS WAY. IT'S BEEN A LONG TIME SINCE WE FLICKED OUR BIC.

News

Kuyper's Kapers

HELLO, WE'RE REPRESENTATIVES OF A.A.C.A.R. WE'D LIKE TO SEE THE PRIME MINISTER
A.A.C.A.R.? WHAT'S THAT?
AMERICANS AGAINST CANADIAN ACID RAIN. WE'RE CONCERNED ABOUT YOUR COUNTRY'S POLLUTION OUTPUT AND ITS HARMFUL EFFECTS ON THE U.S. ENVIRONMENT
UH, YOU'LL EXCUSE ME IF I CHUCKLE AT THE ABSURDITY OF SUCH A FICTITIOUS CHARGE?
HAH HAH HAH ≥GUFFAW≤ HAH HAH
HEY, YOU SAID YOU WERE ONLY GOING TO CHUCKLE
HAH HAH

West Indians of Britain form own alliance

LONDON (WEF) — The West Indian Evangelical Alliance (WIEA) was launched in March among a mixed congregation of 450 at Rye Lane Chapel in the Peckham district. With approximately 1 million West Indians in the United Kingdom, the West Indian Evangelical Alliance seeks to represent evangelicals from 150 different West Indian church groupings and some 1,500 churches.

This was an historic occasion not only for the West Indian community but for the British evangelical church as a whole. For in spite of steady growth, making the West Indian churches numerically one of the most significant groups in the UK, until now they have remained largely an unrecognized community with little influence in British church affairs.

The initiative for an alliance came initially from a number of West Indian church leaders. Almost two years ago, they met with the Evangelical Alliance (EA) of Great Britain general secretary, Clive Calver, and evangelism secretary, Brian Mills, to discuss practical implications of forging stronger links and ensuring a greater representation of West Indian opinion within British evangelical affairs.

Public apology

At the launch, Brian Mills, who is the appointed representative of the EA on the WIEA committee, publicly apologized on behalf of the white evangelical community for "not treating our West Indian brethren as we should have done." He said, "We need to repent of deep-seated prejudices and coldness of heart which have created distance between us, and to work out how our unity in Christ can find practical expression in the days ahead.

This was endorsed by Philip Mohabir, newly elected chairman of WIEA. "We live in a divided world torn apart by class differences and racial and sexual discrimination. We need to unite in order to become an authentic Christian witness in our torn and divided society," he said.

The WIEA is not a racist movement nor an attempt to highlight racial distinctives. Neither is it an attempt to create a "super denomination" nor to exercise any ecclesiastical authority. Rather, in conjunction with the British EA, it aims to:

- Strengthen relationships within the West Indian community, thereby giving it a corporate identity.
- Build bridges between the West Indian and English communities.
- Become a voice for the nation, representing the West Indian churches on social and spiritual matters.

90% of Britain non-Christian

In a country where 90 percent of the British population never attend church and are non-Christians, the West Indian evangelical churches believe that they should not stand back but make a positive Christian contribution in the British cities in which they have made their homes. Many first heard of Christianity through British missionaries who settled in their homelands.

The WIEA has already been consulted by various evangelical organizations in a growing number of projects and conferences organized by evangelical bodies in Britain.

Among existing minority evangelical groupings elsewhere are the Aboriginal Evangelical Fellowship in Australia and the National Black Evangelical Association in the United States. A related, but differing phenomenon appears in South Africa, which has unilaterally partitioned off parts of territory as tribal "homelands." The Transkei Evangelical Association represents Xhosa believers resident in that homeland.

Lord's Day Act ruled unconstitutional

WINNIPEG, Man. (MCC) — The Supreme Court, in dealing with the case of a company which wanted its Alberta store to be open on Sundays, has handed down an 87-page judgment stating that the 1907 federal Lord's Day Act violates the provision for "freedom of conscience and religion" in the Charter of Rights and Freedoms. Chief Justice Dickson said that the Act was passed to give legal force to a Christian religious observance of Sunday and by prohibiting non-Christians from carrying out activities that are otherwise lawful, it violated their freedom of religion.

Whether this ruling nullifies all provincial and municipal laws that prohibit Sunday store openings will have to wait for a further court decision. Some lawyers say that a law like the Ontario Retail Business Holidays Act could be upheld if it were interpreted as a labour law rather than one based on religion.

The court rulings are likely to result in more Sunday store openings but observers believe that most commercial operations will continue to be closed because of union agreements requiring double-time pay rates and because of the widespread social desire to have a common day of rest.

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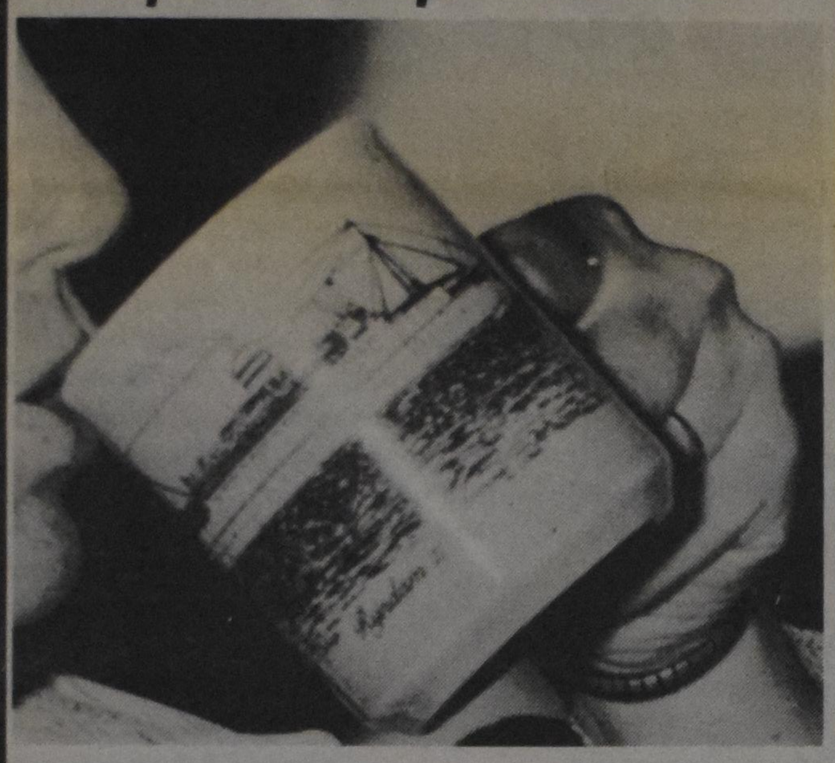

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Calvinist Contact 1985 Summer Schedule

As in previous years, *Calvinist Contact* will **not** appear on four Fridays during the summer months.

Readers, subscribers and advertisers, please take note of this!

C.C. will not appear on the following dates: **July 12, July 26, August 9 and August 16.**

Deadline for the July 19, August 2 and August 23 issues is no later than the Wednesday of the **previous** week (see Calendar of events).,

The C.C. office will be closed, due to staff vacations, from **Monday, July 29 to and including Monday, August 12.**

Stan De Jong,
Manager

Climate hard, but glad she came

... continued from page 1.

Although no longer a government employee, Dorothy was asked to stay by the Innu of Davis Inlet, a request which illustrates the trust and respect which she gained during her first year of service. The community offered to pay her living expenses, with MCC Canada paying other expenses related to her stay.

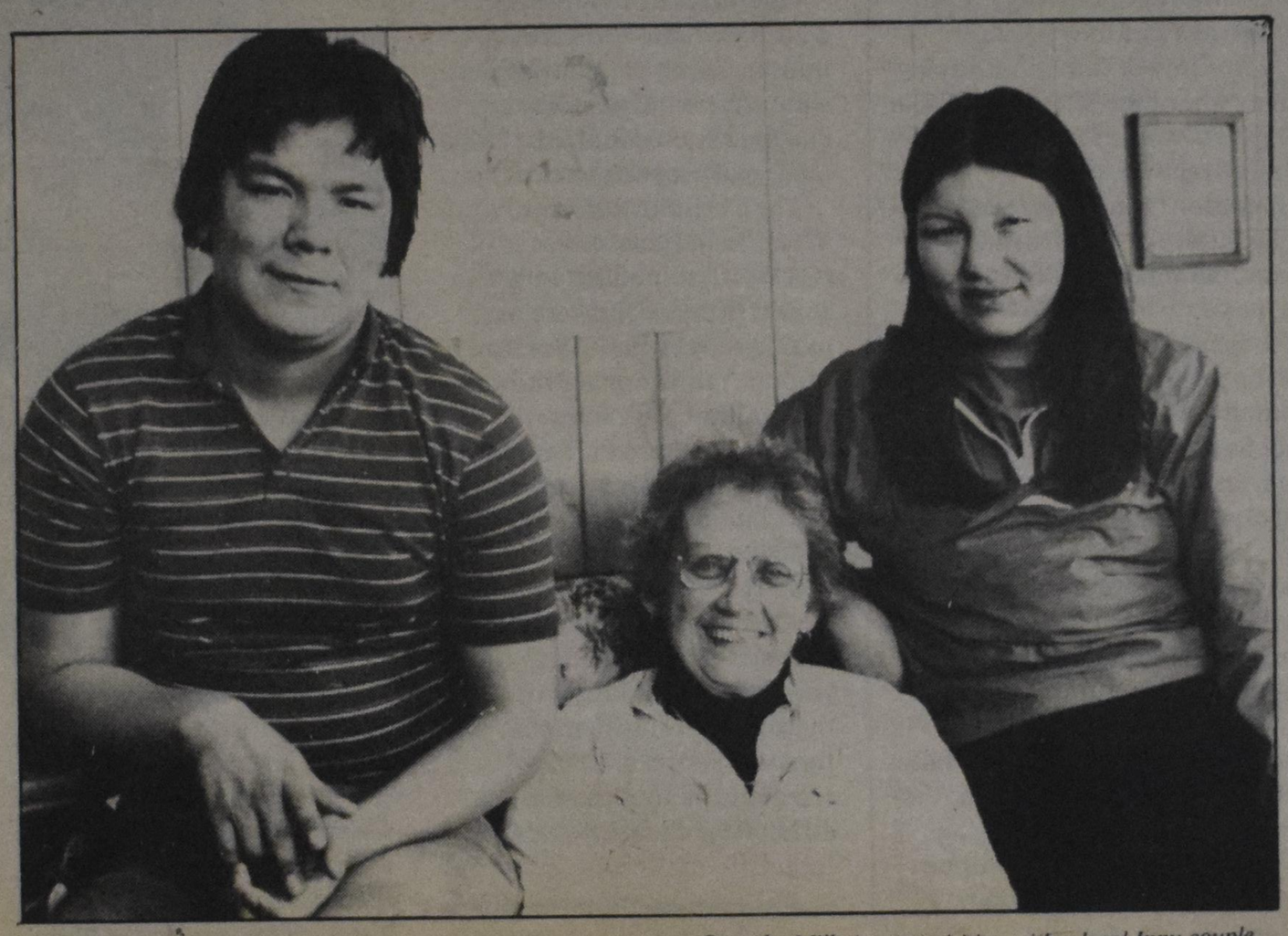
Reflecting on her suspension, Dorothy says that "it brought back memories of the 1960s, when I participated in peace demonstrations and marches in support of California's migrant farm workers. Now, in my retirement, I can say that I actively protested another injustice."

Trouble with white neighbours

While relationships with the Innu are positive, her relationships with Davis Inlet's white inhabitants is not always as wholesome. Dorothy regrets this experience, but notes that "this is often the way that whites in the north feel when someone identifies with Indians." The result of this relational problem was continued difficulties with water — she often didn't have any. Her water was frequently turned off by the white person who owned the well she used because she gave water to an Innu woman.

"The Innu don't have running water," she says. "They get it from a contaminated brook at the edge of the village." The well's owner threatened to shut her water off completely if she insisted on giving it to native people. "Much is said about the filthy conditions in Davis Inlet," she says, "but how can conditions improve if the people don't have water?"

Dorothy also ran afoul of white neighbours by refusing to bring alcohol back to Davis Inlet with her. "They accuse me of being anti-social," she says, "but how can I speak out against alcoholism among native people if I bring alcohol back for whites?"



Dorothy Mills (centre) visiting with a local Innu couple

Sense of powerlessness

Alcohol abuse is, she says, the most serious problem in Davis Inlet. She doesn't hesitate to speak out against it, but understands why some residents drink. There is nothing to do in Davis Inlet — there are no jobs. It is an artificial community created by the government in an attempt to assimilate natives into white culture. People who have long lived in tents in the bush are relocated into houses which stand in suburban rows.

"People say that the natives are lazy and drunk," she observes, "but in reality they are a nomadic people forced to live in houses. They had no choice." It is this powerlessness which, she contends, strips them of resolve and self-respect.

There are rewards

Hope, for Dorothy and for the community, lies in native children who are leaving Davis Inlet to attend high school in Goose Bay, a town of 7,000, several hundred kilometres to the south. Five of six students "failed miserably" because their David Inlet education hadn't prepared them for high school, but only two returned home. The others struggled along, prompting Dorothy to say that "perhaps the future of Davis Inlet lies with young people like these who, in spite of failure, have not given up."

One student, who says that "Dorothy is the reason I'm in school," plans to go to university and return to Davis Inlet as an alcohol counsellor. If successful she will be the first person from Davis Inlet to go to university.

When she thinks about leaving, Dorothy feels a "lump in my throat and tears in my eyes." "The climate is hard on an old lady like me," she says, "but I'm glad I came here. It's a privilege to work here and be a part of life in Davis Inlet. The respect and friendship that the Innu people give me is my reward."

ADL monitors views on Israel

...continued from page 1

"born-agains — people who attend church more frequently, biblical literalists and people for whom religion is 'extremely important' in their daily lives — indicated greater support for the Jewish State than their less religious evangelical colleagues."

Rothenberg, director of the Institute for Government and Politics of the Free Congress Research and Education Association, made his remarks to national leaders of the ADL at a session of its June 5-9 National Commission meeting.

Despite the favourable views on Israel of evangelicals of practically every stripe, Rothenberg wanted the Jewish leaders to whom he was speaking to know that evangelicals are a diverse lot: it would be a mistake for Jews to regard them as a homogeneous group.

Rothenberg gave no indication *why* so many evangelicals view Israel and Jews favourably.

Dr. Rothenberg said that even fundamentalists of the Religious Right do not see eye to eye on all theological matters. As an example, he pointed out that "fundamentalist Bob Jones won't go on the same stage with Catholics or Jews, while fundamentalist Jerry Falwell has made it a point to reach out to non-fundamentalists."

Similarly, he observed that "while fundamentalist preacher Jimmy Swaggart attacks Catholics, fundamentalist preacher James Robison has been attacked for working 'too closely' with Catholics."

Describing the views of Falwell and the Moral Majority as typifying those of the Religious Right, he said they stand for "a smaller, leaner government, a beefed up military, a foreign policy which challenges the Soviets and their client states, traditional values on issues like 'the family,' opposing abortion and special protection for homosexuals."

He told the ADL leaders that the point he most wanted to get across was that "evangelicals, like the Jews, are a diverse group. There are some good ones and some not so-good ones. There are some who want to work with Jews and some who do not; some issues on which many of them will agree with many of us and other issues on which there will be much disagreement."

But, he concluded, "you will have to talk with them, individually, before you will know who is who and which is which."

US Court forbids silent prayer

... continued from page 1.

"Some who trouble to read the opinions in this case will find it ironic, perhaps even bizarre, that on the very day we heard arguments in this case, the Court's session opened with an invocation for divine protection," he wrote. "Across the park a few hundred yards away, the House of Representatives and the Senate regularly open each session with a prayer. These legislative prayers are not just one minute in duration, but are extended, thoughtful invocations and prayers for divine guidance. They are given, as they have been since 1789, by clergy appointed as official chaplains and paid from the Treasury of the United States. Congress has also provided chapels in the Capitol, at public expense, where members and others may pause for prayer, meditation, or a moment of silence."

Associate Justice William H. Rehnquist, also dissenting from the Court's opinion, noted that the Court's doctrine of "separation of church and state" was based not on the Constitution, but on a phrase used by Thomas Jefferson in a letter. "It is impossible to build sound constitutional doctrine upon a mistaken understanding of constitutional history," wrote Rehnquist, "but unfortunately the Establishment Clause has been expressly freighted with Jefferson's misleading metaphor for nearly 40 years."

Rehnquist continued, "Whether due to its lack of historical support or its practical unworkability, the ... 'wall' has proven all but useless as a guide to sound constitutional adjudication. It should be frankly and explicitly abandoned."

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Church

Marian Van Til — page editor

Pastoring Pondering

Young people: real hope for the church

John Kerssies

Even though we are not committed to a cyclical view of history, there is a way in which history does seem to repeat itself.

When I was a teenager, my parents and their generation used to have grave concerns about us young people. They would sagely shake their heads and say, "Die jeugd van tegenwoordig!" ("O, our contemporary youth!") — almost as a sign of despair.

Now that I am somewhat older, I find myself sometimes saying the same thing my parents used to say when I was a teenager. I hear young people talk and I hear what kind of music they listen to and I shake my head. I cannot find it at all attractive.

So when I look at the "now" generation I sometimes become concerned, also concerned about the future of the Christian Reformed Church and the Christian community. However, I also see very encouraging signs among the youth of our churches.

Some time ago I was privileged to speak at the fall retreat of the Southwestern Ontario League (of the Young Calvinist Federation) held at the United Church Conference Centre near Forest, Ontario. What I heard and saw among the young people present there was very encouraging, to say the least.

It may be, as I've been told, that one finds the "cream of the crop" at such retreats. Nevertheless, I came away with some very positive impressions. The kids that were there were not a sour and dour lot of punks who see no purpose in life. But these were youths who had a lot of good clean fun together and who at the same time showed some real positive commitment to Jesus Christ and a real desire to serve Him.

I was asked to speak to them about the joy of the Christian faith. I could honestly sense that joy in their singing, in their sharing the faith with each other, in their openness about their relationship to the Lord. In fact, I found these young people much more open about their faith now than we were when I was a teenager; and I believe these to be good and positive signs.

As church we should continue to build on the positive, and encourage young and old to live in a vital relationship with Jesus. When I saw those young people together I said to myself: I have real hope for the church. It will survive even in these difficult times, for I see God's faithfulness and covenant love at work among its youth. In fact, sometimes I see it more among our young people than among the older ones among us. That should put us, the older generation, to shame ... And cause us to repent.

Rev. Kerssies is pastor of Redeemer Christian Reformed Church, Sarnia, Ontario.

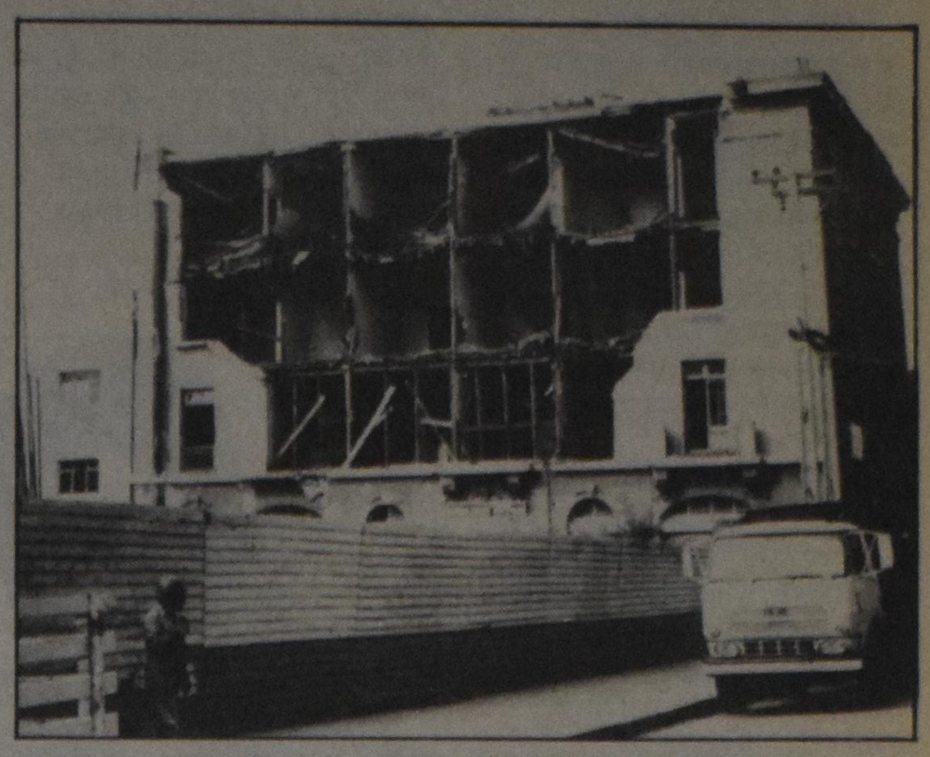
CRWRC disaster response aids Chilean earthquake victims

GRAND RAPIDS, Mich. (CRWRC) — There are some experiences that are difficult to forget. One is the earthquake that rocked central Chile, the long and narrow South American country, on a quiet Sunday evening in March.

One hundred-fifty people died. Two thousand were injured. In all, 170,000 people were affected. Extensive damage resulted in at least $500 million of property losses.

The Christian Reformed World Relief Committee (CRWRC) responded with $5,000 from its Disaster Fund to aid needy victims. Working through the National Presbyterian Church in Chile, CRWRC assisted 11 families in building emergency housing, and many others with tools and blankets.

Betty Roldan, CRWRC worker who verified the need, writes, "Thank you for sharing your love and making it visible through your spiritual and financial support." That experience is another one difficult for those involved to forget.



Evidence of some of the estimated $500 million in property losses caused by the earthquake in Chile this spring.

Rime or Reason

Deacon Dan, chafing at the bit,
infiltrated synod
where he was an instant hit —
and elected president.

Klaas Sis

As a long-time observer,
I suspect the translation
of much religious fervor
is sexual sublimation.

Sy Nodd

Orthodox Presbyterians to celebrate 50 years of ministry

Philadelphia (OPC) — June 11, 1986, will mark the 50th anniversary of the founding of the Orthodox Presbyterian Church. Plans are being laid now for an anniversary banquet, special lectures, and visits to historic sites — all in the Philadelphia area where the church was founded in 1936. Business sessions of the 53rd General Assembly of the OPC will be interrupted for a day and a half of anniversary activities, according to the Rev. Robert W. Eckardt, chairman of the semicentennial planning committee.

The OPC was founded as the spiritual successor to the Presbyterian Church, USA (PCUSA) on June 11, 1936, after a long theological struggle over "modernism" in the foreign missions program of the PCUSA. The Rev. Dr. J. Gresham Machen, who became the moderator of the first General Assembly, had been a leader of the conservative/orthodox forces in the controversy which dominated the agendas of several PCUSA General Assemblies in the 20s and 30's.

A failure to reverse modernist and inclusive trends in the PCUSA led to the formation of the Independent Board for Presbyterian Foreign Missions by Machen and several other leaders. When the PCUSA courts disciplined these leaders, a decision was reached to withdraw and continue the historic Presbyterian witness through a new denomination.

The OPC now numbers 17,969 in 185 churches and chapels with 309 ministers. Missions work is carried on in Kenya, Korea, Japan, Taiwan and the Middle East by 33 missionaries and associates. There are also 22 home missionaries working in the United States. Through its publishing arm, Great Commission Publications, the OPC provides Sunday School curriculum and other tools. Ecumenical relationships are maintained through membership in the North American Presbyterian and Reformed Council and worldwide, through the Reformed Ecumenical Synod.

Church News

New CRC in Alberta

— The Sonrise Christian Reformed Church (formerly the Ponoka Fellowship) was officially organized on May 31, 1985.

Sonrise's address is 5120 56 Ave. at 52nd St., Ponoka, Alberta; 403-783-4165. Services at 10:30 and 7:30 p.m., Henry Vander Beek, student pastor.

Clerk is Dave Eymundson, Box 217, Ponoka, AB T0C 2H0; 403-783-6913.

Sonrise consists of 30 families and seven single adults for a total membership of about 120 people.

Change of Service Time; New Clerk

— Calvin Christian Reformed Church, Dundas, Ont., is now meeting at 9:30 a.m. Sunday mornings instead of 10 a.m.

Calvin's new clerk is Peter Kralt. Please send correspondence to church address: R.R.2, Dundas, ON L9H 5E2

— Redeemer Chr. Ref. Church, Sarnia has a new clerk: Mr. H. Vander Meulen, 1570 Bove Ct., Sarnia, ON N7S 4A6.

— First Chr. Ref. Church, Sarnia, has a new clerk: Cas. J. Rekman, 1172 Carr St., Sarnia, ON N7S 3A2; tel. (519) 337-3128.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR. . . . . 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30a.m. 1110
Edson-CJYR. 10:00a.m. 970
Ft. McMurray-CJOK. 9:00a.m. 1230
Taber-CKTA. 8:00a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. . 11:30a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. . . . . 8:30 a.m. 1230
Osoyoos-CKOO. . . . . 8:30 a.m. 1490
Penticton-CKOK. . . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). . . . . 9:30 a.m. 1240
Prince George-CJBC. 8:30a.m. 94.3
Smithers-CFBV. . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30a.m. 590
Vancouver-CJVB. . 9:30p.m. 1470
Vernon-CJIB. 9:30p.m. 940

MANITOBA
Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

ONTARIO
Ajax-CHOO. . . . . 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30 a.m. 1240
Chatham-CFCO. . . 11:30p.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380
Ft. Frances-CFOB. . . 10:30 a.m. 800
Guelph-CJOY. . . . . 9:30 p.m. 1460
Hamilton-CHAM. . . . 7:30 a.m. 1280
Kapuskasing-CKAP. . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . 9:30 a.m. 1480
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). . . . . 6:00 p.m. 1350
St. Catharines-CKTB 9:00a.m. 97.7
Sarnia-CHOK. . . . 6:45a.m. 1070
Stratford-CJCS. . . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . 8:30 a.m. 1340
Slt. St. Marie-CFYN 10:00a.m. 1050

NOVA SCOTIA
Digby-CKDY. . . . . 5:00 p.m. 1420
Kentville-CKEN. . . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB. . . . . 8:00 a.m. 1270
Windsor-CFAB. . . . . 5:00 p.m. 1450

NEW BRUNSWICK
Fredericton-CFNB. . 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

FRENCH
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PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall. . . . . 9:30 a.m. 1170
CFCL-Timmins. . . . . 9:30 a.m. 620

QUEBEC
CHRS-Montreal. . . . . 8:00 a.m. 1090
CKLM-Montreal. . . . . 9:15 a.m. 1570
CKCV-Quebec City. . 7:15 a.m. 1280
CHLN-Three Rivers. . . 7:45 a.m. 550

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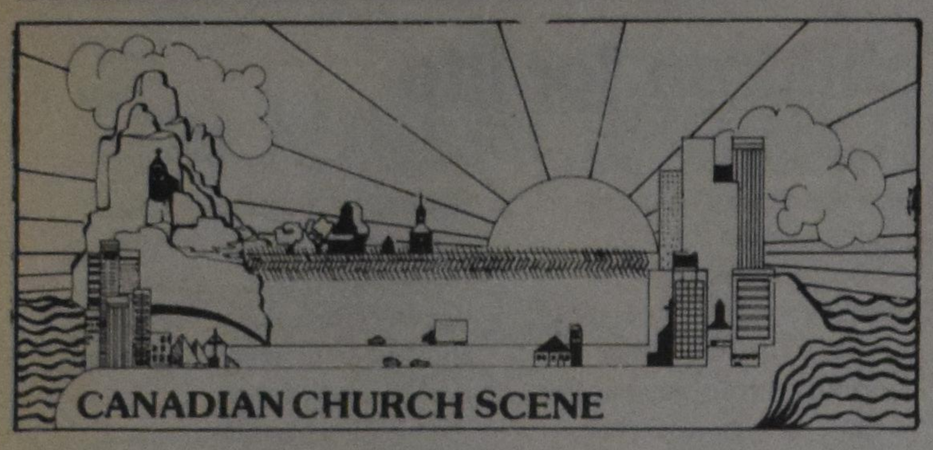


Jacob Kuntz

The Eaton's strike

Recently the employees of six Eaton's stores in Ontario went back to work after a strike of almost six months. Eaton's and the union had signed a "memorandum of agreement." Who were the "winners" in this case: the employers or the workers? It is amazing to see how divided the opinions are in this matter.

In *The Guide* (publication of the CLAC) we read that the union "capitulated" (issue of June, 1985), and that the workers got no increase whatsoever. We quote:

The truth is also that the workers who braved the cold winter on the picket lines got absolutely nothing for their hardships, and in the end were ordered by the Union's head office in the U.S. to terminate the strike.

No amount of Orwellian newspeak about gaining recognition will cover up the ugly fact that the Eaton's workers were used in a power struggle between big business and big labour, and in the end were sold down the river.

But the *Catholic New Times* of May 19, 1985, says exactly the opposite:

While we supported the boycott, we welcome the new memorandum of agreement. After almost six months on the picket lines, those who braved winter's cold and reduced income have a victory to celebrate.

While the strike may be ending, the struggle for justice in Canada's department stores — and in other unorganized sectors — continues. We hope all workers will one day win victories like the one which the Eaton's workers are celebrating.

Is it possible that the truth lies somewhere in the middle?

The ecumenical spirit of MCC

The Mennonite Reporter of June 10, 1985, contains excerpts in an interview with John A. Lapp, the new executive secretary of the Mennonite Central Committee (MCC). Mr. Lapp feels good about the "ecumenical spirit" of MCC and reports this interesting item about the first plane load of MCC wheat flown into one of the famine areas of Ethiopia:

It was flown in on a Russian-built plane, piloted by Ethiopians, fueled with money given by the Agency for International Development in the United States. The grain itself was Canadian, paid for by American Mennonite money. It was given to Catholic Relief Services to distribute under the leadership of an Italian priest. That's a marvelous symbol of the way MCC operates in many different places around the world.

Making death of sport

In the *Catholic New Times* of June 16 we find an editorial under the above mentioned title, which describes the awful events that took place in Brussels during the soccer game between an English and an Italian team. The article also gives some food for thought to all who watched these murders on their TV screen:

In Brussels recently we saw 38 people murdered during an international soccer match — murders that were broadcast live worldwide and that one Canadian station routinely interrupted with commercials and which ended incredibly with the playing of the match.

The British fans involved come from a society where young adults are routinely discarded on the slag heap of state-induced unemployment composed of 3.2 million people. In Darwinian Britain, compassion has become a distant and fading concept.

Roman emperors used to pacify their populations with bread and circuses. In the Imperial England of Margaret Thatcher, the bread is dwindling and the circuses are erupting into violence.

Love and goodwill can turn back the tide of hatred and confrontation. Now more than ever those of the different faith communities are needed to give visible and articulate witness to love in a world that televises mayhem against the backdrop of deteriorating social conditions.

Technology and television have desensitized us to this cruelty. But it also reveals the glaring need for redemption and the healing grace of love and compassion.

For preachers and churchgoers

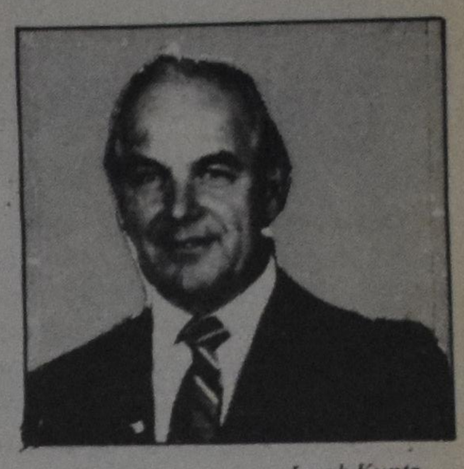
Dr. John Redekop attended an inspiring church service in Ireland and noticed how many people were present during that evening hour, especially young people. "It has been a very long time since I have observed such a situation," he writes in the *Mennonite Brethren Herald* of May 3, 1985. What was it that brought people to the service? It must have been the preaching. For the pastor was "right on." And then he gives these wise words to ponder (to be taken to heart especially by preachers).

In our problem-plagued times with increasing numbers of broken homes, wayward children, worldly pressures, cultic enticements; with widespread emotional trauma, doctrinal confusion, spiritual anemia, much joylessness and just plain ignorance, I can't believe that the average church member neither needs nor desires help. But he won't go where he doesn't get it. He is not particularly interested in more theory and abstraction or mere routine or even sensationalism. He needs and surely wants help. It is the responsibility of those of us who dare to proclaim the Word to meet that need; to work hard, in preparation, in prayer, and with humility. We must provide that help. Even on Sunday evening.

But we have some good advice for congregation members too. It is taken from the *War Cry* of April 13. One pastor, eager to motivate his flock to attend church services more often, announced a "No-Excuse-To-Stay-Home Sunday.

In his letter to the members of the congregation, he said that cots would be available for those who say that Sunday is the only day they can sleep late.

Eye drops would be supplied to those with bloodshot eyes resulting from watching television late on Saturday night. Steel helmets would be provided for those claiming the roof would cave in if they ever showed up at church, blankets for those who say the church is too cold and fans for those who



Jacob Kuntz

say it is too hot.

Dinner would be served to those unable to worship and cook also. And, finally, the sanctuary would be decorated with Christmas poinsettias and Easter lilies for those who have never seen the church without them.

We can appreciate tongue-in-cheek humour. However, we would seriously question the effectiveness of such a letter as a motivational tool, believing the people would rather be challenged than cajoled, that they will more readily respond to the Gospel than to gimmicks.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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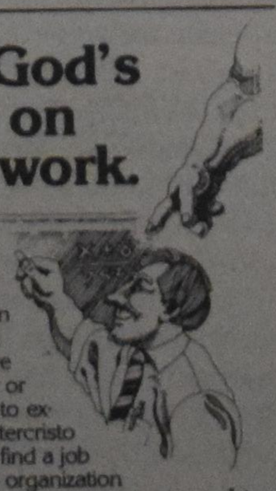

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Education

Henry de Jong — page editor

Chalkmarks

A principal's reflections ... on vandalism

Vandalism of property, as well as of persons, has, in recent weeks, made it necessary to discipline a number of students. Violence to persons or property is flatly unacceptable to our community. It contradicts the very name of Calgary Christian School.

The unacceptability of verbal or physical derogation must, however, not emanate from the principal's office alone. Students themselves must use the sources of goodness, their faith, to demonstrate the unacceptability of linguistic or physical vandalism.

This means, it seems to me, that we must educate ourselves for continuous edification. We must say with our words and actions only those kinds of things that elevate respect, patience, decency, love. We must affirm those kinds of words and deeds that are upbuilding — talk of a recent hockey game, recounting the adventure of a movie, telling about the issues in a previous class, looking forward to the next student activity.

Unfortunately, much of our television, movie and music fare parades a slicing humour and an easy violence. Laughter, that is, acceptance, grows from the ridicule of another person's weakness. The bashing of policemen or persumed criminals is shown to be the way of macho-man. It hardly fits the biblical image projected for Christians.

It is a difficult set of lessons to learn, this establishing and maintaining of edificatory relationships. It requires that we drop away name calling, denigration of people, desecration of Godly gifts such as sexuality. This is not to say we should not correct each other. Such correction, however, needs to be carried out in the privacy of Matthew 18. Instead our conversations, and hence our inter-relationships, must be spiced with affirmation of those things which are acceptable, constructive, interesting, worthwhile. Delightful listening is the right mode. Vandalistic conversation needs to be, in the weakest condemnation, ignored and, in the strongest condemnation, exposed and punished.

May the desire for peace lead to a purifying of our speech. Use the gifts of language to embrace one another. Dissipate vandalism like a punctured balloon; inflate decency and respect like a swelling cloud. We ask that parents help their children to attain that maturity.

Jack VandenBorn,
Calgary Christian School Newsletter

Equipping our children for life

Our schools, recently, are giving more attention to how the building and surroundings *themselves* affect "learning and spiritual growth."

The architect of the new Pacific Christian Secondary Building writes that school buildings "must in themselves educate, so that users may, by unconscious assimilation, learn good taste, prudence and quality." For this he has taken into account light and visual interest, sequences of circulation and learning spaces, and colour in order "to create an environment that shows respect for and pleases the students and the teachers, and in which they will work more effectively."

George Lieuwen, a landscape consultant, designed the Abbotsford Christian School adventure playground "to develop the whole child ... where children are able to learn through exploration and discovery":

"This playground is specifically designed for 'movement education. From the slide the children can walk to the rubber bridge (for balance) towards the 'mountain'. Walking from it to the chain bridge and then on to the main deck offers a multitude of challenges, such as the cargo net and fire pole (for motor skills), the tire climber (for agility), the tunnel slide (body image), and turning bars (for vestibular stimulation), to mention a few."

Obviously, a swing is no longer a simple swing! Seriously, though, have you recently considered what type of environment your Christian school provides for your child?

from the Society of Christian Schools in B.C. Newsletter

What about school uniforms?

It was suggested about a year ago that the board study the feasibility of introducing uniforms for the students of our school. For various reasons we have not given the matter a great deal of priority, but we have done a bit of investigating and thought it would be worthwhile to introduce the pros and cons of the idea to the membership in order to generate some "informed" discussion on the subject. Many schools have adopted the school uniform policy and found it to be of great benefit.

Arguments in favour might include the following:

1. School uniforms project a good image in the community not only when our children are at school but also when our children are travelling to and from school and on class trips.
2. School spirit and enthusiasm is enhanced because there's a stronger sense of identification with the school.
3. Peer pressure to conform to the latest fad or fashion is reduced. These not only can be distasteful and unbecoming to Christian young people, but they can also be expensive especially when it comes to the latest designer labels.
4. Uniforms would eliminate some of the dress code problems we have experienced in the past. Some students like to test the limits of what is acceptable by wearing shirts with unbecoming slogans or a picture of their latest rock heroes. Dress codes are difficult to administer because teachers hate to sit in judgment on every "border line" case that they are confronted with. Consequently the whole thing tends to have a deteriorating tendency unless everyone is periodically reminded. What children wear is left in a large part to the discretion of the parents, and here it must be said with regret that some parents either lack discretion or are simply not aware of what their children are wearing.

Arguments against school uniforms:

1. Regimentation — uniforms make everyone look "uniform," leaving no opportunity for individual taste.
2. Local conditions make wearing of uniforms impractical. Our school property with spring and interesting "forest" would play havoc with our neat, clean uniforms and could make some activities which the children enjoy rather difficult.
3. Cost — the whole idea of school uniforms, especially as we are facing serious financial difficulties, is unrealistic. This point could be argued both ways. For now, let's suggest that the initial cost per student might be between $75.00 - $100.00. This initial expense would be offset in future years by a system of hand-me-downs or uniform sales or exchanges.

These are some of the points you can consider when you discuss the issue. There are probably many other ideas to discuss such as phased introduction into the school. Think about it, talk about it, give it a fair consideration, and be prepared to tell us what you think at a future membership meeting.

From the Board,
Holland Marsh District Christian School

Public unity

If there is one lesson that the majority of independent schools has learned in B.C. it is the lesson that in promoting the cause of educational justice through diversity and choice in schooling, diversity must not be divorced from unity. And not only unity in the narrow sense of unity amongst independent schools, but unity in the broad sense of unity, in spirit, amongst all schools.

If a rigid uniformity of a single monopoly public school system, controlled by simple majority views, is to be opposed on philosophical as well as practical grounds, British Columbia has become increasingly aware that the diversity it espouses must be linked to a deep sense of unity and human solidarity. That is one reason why the term "private school" is avoided by independent school supporters in B.C.

The word "private" connotes exclusiveness, wealth, perhaps snobbishness, even selfishness. Independent schools in B.C. reject those connotations. The case they make for a fair share of educational tax dollars does not only take account of the age-old claims of liberty; it also takes account of claims to equal treatment under the law, for all — minorities as well as majorities.

Because the word "private" carries heavy negative connotations no longer valid for the vast majority of independent schools (in Ontario as in B.C. and other provinces), I would hope that all fair-minded people will avoid using it improperly — in any legislation comtemplated, in the press and media generally, and even in the publications and pronouncements of interest groups which may be opposed to the strengthening of a variety of schools outside the present majority systems. Insofar as such interest groups have a case to be made for the good of education, for the good of our society generally and they are *opposed* to encouraging such a variety of schools, I would hope that their maturity would be shown in avoiding the use of words to manipulate, rather than to convince, minds.

E.L. Bullen,
Past Inspector of Independent Schools in British Columbia

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SYNOD 1985

The kind of synod it was

Bert Witvoet

GRAND RAPIDS, Mich. — Will the 1985 Synod of the Christian Reformed Church go down in the annals of church history as the "Singing Synod?" Not only the pre-advice committee on the Revision of the *Psalter Hymnal* but the whole synod sang its way through hymns new and old. Synodical news officer Morris Greidanus noticed that by the time the delegates were at verse three of a hymn they seemed to be in control of their musical direction. To facilitate matters he proposed at a testimonial dinner that from now on they start with verse three.

Almost 160 delegates (half of them elders, the other half ministers) met in the Fine Arts Centre of Calvin College for two weeks of deliberation. They tackled such issues as the unification of foreign mission and world relief, the office of deacon, women in office, the revision of the *Psalter Hymnal,* ecclesiastical relations with a South African church, and the translation of confessions.

Halfway through the session, Synod got bogged down in elaborate discussion of the preliminary recommendations of the World Missions and Relief Commission. Delegates were beginning to wonder whether another week would be required to finish the agenda. It seemed that every recommendation placed before them was chewed on and regurgitated. By Wednesday of the second week the agenda still showed two major issues: women in office and unification of World Missions and World Relief, as well as a host of other fairly important matters. But by this time Chairman Calvin Bolt seemed determined to ride herd on his verbose and repetitive gathering.

A happy circumstance that marked this Synod was the extraordinary large number of candidates for the ministry that were presented to Synod — 41 in all. It should be noted that no fewer than five candidates originated from Classis Hamilton.

Synod was also struck by sad events. The wife of Quinte delegate Ralph Pypker passed away just before Synod met. During Synod the mothers of First Clerk William Buursma and alternate delegate from Orange City, Henry Addink passed away. The cousin of elder Norman D. Hogan from California South was killed in a corporate plane accident. Bernard Zylstra, brother of Thornapple Valley delegate Uko Zylstra, was discovered to have cancer of the liver. And three-and-a-half-year-old Jonathan Keyzer, son of Wisconsin delegate Sam Keyzer, had to have his leg amputated after a lawnmower accident at his grandfather's place. Many heartfelt prayers were offered on the floor of Synod on behalf of those who suffered sickness and sorrow.

Synod's decision on South Africa was cautious, in that the body did not want to rush disciplinary action against the Reformed Church of South Africa. Synod was careful to maintain the status quo in the women in office matter. Appeals against last year's decision were not upheld, and the idea that only male members are eligible for the offices of elder, minister and evangelist was more firmly entrenched. Synod was bold in adopting a radical restructuring of the relations between World Missions and World Relief. It was determined in its desire to update the language of its confessions and to improve the quality and range of its psalms and hymns.

The most prevailing characteristic of this year's Synod was its concern to preserve the unity of the denomination. There was very little acrimony on the floor of Synod. The chair was extremely patient in allowing every delegate an opportunity to speak his mind. Although disagreements caused pain and frustration, one got the feeling that people respected each other and did not want to let go of each other and of the church they dearly love.

Synodical Officers (l. to r.): First Clerk William Buursma (Third, Kalamazoo, Mich.); President Calvin Bolt (12th Ave., Jenison, Mich.); Vice President Peter W. Brouwer (1st, Edgerton, Minn.); Second Clerk Jack Westerhof (Willowdale, Toronto, Ont.)

World Missions and World Relief under one board

Bert Witvoet

At this Synod Christian Reformed World Missions (CRWM) and Christian Reformed World Relief Committee (CRWRC) have been placed under one board, from here on in called the Christian Reformed Board of World Ministries.

The move followed a lengthy process of trying to solve problems arising from two ministries working out different mandates on the mission field. The report of the World Missions and Relief Commission (WMARC), which had been asked to come up with recommendations, spoke of "debilitating adversarial conflict that has already cost so much on the field in wasted energies, frustrated ministry, depressed morale, and fractured witness."

Several delegates were afraid that the formation of one board, which would regulate and supervise the work of the two agencies, would mean the creation of a super board, and that would result in more bureaucracy and greater expense. WMARC explained that "it's just a board that will be accountable to Synod," like other boards, and that the cost effectiveness of the new structure will in fact be a saving.

Along with the creation of the board comes an Executive Director of World Ministries yet to be appointed. It will be his task to supervise the work of the agency directors, to present a unified budget for both ministries and to coordinate operations on fields of joint ministry.

Gerard Berghoef (l.) member of the World Missions and Relief Commission (WMARC), confers with Commission chairman Harold Dekker.

Proclamation of Word

One of the items that caused lengthy discussion was the question of "the centrality of the official proclamation of the Word." The motion that asked for this centrality was adopted. Several delegates expressed the fear that saying that the official proclamation of the Word is central to the work of the unified mission might do harm to the deed ministry of CRWRC. WMARC said that the wording did not invalidate the unity of word and deed ministry of the church, that this principle had been stated in earlier documents.

The new board will be constituted of 20 members, ten nominated by the board and five nominated by each of the two agencies, CRWM and CRWRC. The identify of the two agencies will be maintained as far as possible. The membership of the World Missions Committee will be constituted of one representative from each classis, elected by classis. The membership of the World Relief Committee will be constituted of one representative from each classis, nominated by the diaconal conference or diaconal committee of the classis and appointed by classis. In both cases the elections are to be confirmed by synod.

Executive Director of World Mission Eugene Rubingh expressed great satisfaction at the decisions reached by Synod. Executive Director of World Relief John De Haan said that he could live with the decision because something had to be done, and that he accepted Synod's verdict. His less than enthusiastic response accorded with his opinion that on some questions he would have liked a different solution.

Postponement on joining World Alliance

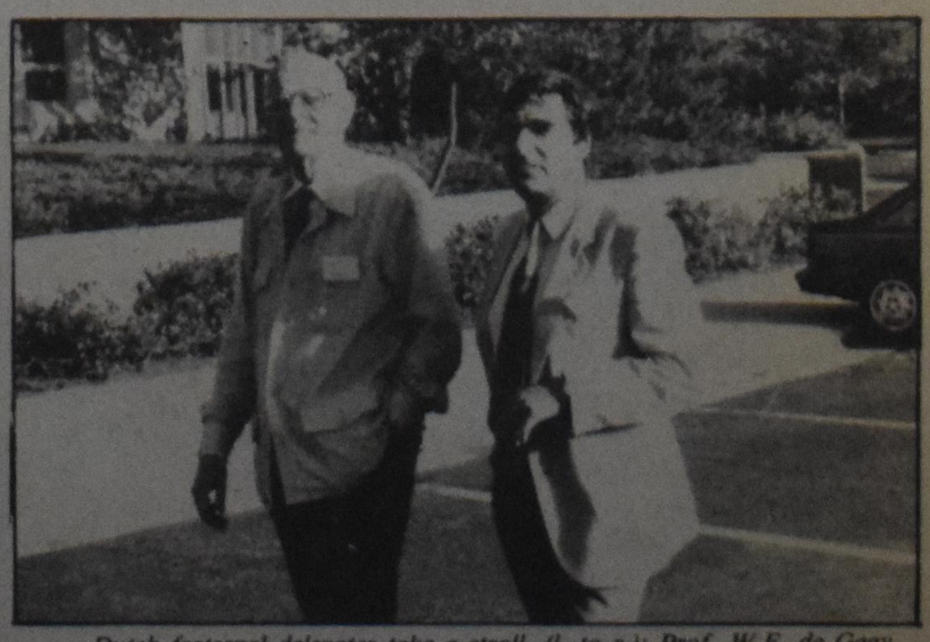
Bert Witvoet

Should the Christian Reformed Church join the World Alliance of Reformed Churches? The Interchurch Relations Committee was asked as far back as 1972 to consider the matter.

At this Synod, the Committee urged postponement until 1988. In 1987 the Ecumenical Charter will be considered. At that time principles for ecumenical practice will be considered.

Another ground for the recommendation to postpone was that more information is needed concerning the World Alliance of Reformed Churches. "Not enough information after 13 years?" one observer was heard to comment.

If silence means consent, the delegates were happy with the recommendation. The motion passed without any discussion.



Dutch fraternal delegates take a stroll. (l. to r.): Prof. W.F. de Gaay Fortman and Dr. H.J. Kouwenhoven, Reformed Churches in The Netherlands (GKN).

SYNOD 1985

Synod briefs

Classis BC will multiply
(and fill the earth?)

MVT

Christian Reformed British Columbians, it seems, now exist in such numbers that they comprise 29 congregations and 2,712 families. That being the case, Synod approved Classis BC's multiplication by fission. The two resulting classes — BC Northwest and BC Southeast — will consist of 16 churches (1,383 families) and 13 churches (1,329 families), respectively. The split will be effected at the current Classis BC's September, 1985 meeting.

Retired cattleman takes on Synod

MVT

Mr. Abe Geurkink, retired cattle dealer and member of the Pease, Minnesota, CRC is concerned with how the church uses your (and his) money. That's why he brought a "personal appeal" to Synod. Pease CRC had received quota and Home Missions grant-in-aid money for mission work it carried on in St. Cloud, Minnesota. When that work was discontinued and the St. Cloud church building sold, Pease allotted only 15 percent of the resulting money to missions. Seventy-five percent went to Pease's building fund and the remaining ten percent to repair the roof of the local Christian school. Geurkink maintained that money originally intended for mission work should have been used for mission work. Synod denied his appeal, not wanting to interfere in a local consistory matter. However, President Calvin Bolt appreciatively told Geurkink that if all church members were as concerned as he with how our churches spend their money, "we'd have no problem supporting our mission work."

Elder delegate Rem Kooistra (l.) listens to a radio program that featured an interview with him. George Vandervelde (Contemporary Testimony Committee) argues a point with him.

Tribute paid to *De Wachter*

MVT

"The 118-year life span of a distinguished journal is swiftly drawing to a close," wrote First Clerk William Buursma in Synod's tribute to the CRC's Dutch-language periodical, *De Wachter* ("The Watchman"). As part of Synod's acknowledgement of the demise of *De Wachter* at the end of this year, Buursma read to the body a short history of the denomination's first periodical, including mention of its ten editors from 1868 to the present. The tribute climaxed with delegates and visitors singing, perhaps for the last time in Dutch, Psalm 89:1,7.

New rules for pastors

Synod News Office — Recognizing the rapid growth in the CRC among worshippers and leaders from a variety of cultures, Synod adopted a number of steps to facilitate the training and ordination of ministers from various cultural and racial minority groups. Synod urged Calvin Seminary to examine and adjust entrance and degree requirements, and to consider developing culturally oriented tracks of study and continuing education programs for Asians, Blacks, Hispanics, and Native American. Synod also modified the procedures for ordination into the Christian Reformed Church.

At present students who meet minimum requirements are allowed to exhort in the churches, but not to perform the sacraments. Now the way has been opened for students from Black or Hispanic backgrounds to be licensed for all pastoral duties, including preaching and giving the sacraments, when they have completed half of their seminary requirements.

Female deacons still OK

Marian Van Til

Synod 1985 has upheld the Synod of 1984's decision that allows for woman deacons (provided their work is distinguished from that of elders).

About one-quarter of the denomination's 40 classes, numerous consistories, and a few individuals sent overtures, protests, and appeals to this year's Synod asking that women now be barred from serving as deacons. To revise the decision of a previous synod, "sufficient new grounds" must be brought forward. After careful study, Synod's advisory committee on women in ecclesiastical office judged that this was not done.

This year, in its initial two and one-half hour debate on "women in office," Synod first considered Synod 1984's statement that male "headship" applies in the home (marriage) and the church. It asked whether that statement implies that women may not be elders or ministers. Synod 1984 was not willing to make that connection. This Synod *was*.

Lynn Lenderink from Denver, Colorado, got most of her afghan crocheted while her husband, elder delegate from Classis Rocky Mountain, took part in the deliberations of Synod. "I will be interested to see how they handle the women in office issue," she said. "I hope they overturn last year's decision, and not allow women deacons as long as they have authority."

Pleas for unity

Debate on that issue was long but restrained. Delegates seemed wary of adding sparks to the kind of verbal bonfires the subject has often ignited in the last year. Several delegates prefaced their remarks with pleas for unity in the church.

Rev. Mike De Vries of Holland made that point succinctly by quoting a poetic verse saying,

In all things essential let
there be unity.
In all things nonessential
let there be liberty.
In all things
let there be charity.

Delegates who did not favour the motion pointed out that even in marriage, where the husband is "head" of his wife, no husband would bar his wife from participating in decision-making. Why then, it was asked, should headship mean that in the church?

A Classis Pella delegate who feels women should not be elders or ministers said we "must be influenced by the spirit." He felt instead we have been "influenced by outside (social) forces." A Classis Rocky Mountain delegate even questioned the motives of women who feel called to be ministers or elders: "Do they wish to *serve* or do they want the *authority* the offices give?"

Acts of Synod

The motion that male headship in the church implies women may not be elders or ministers was adopted by voice vote. The discussion then moved to revising Synod 1984's decision which allows for woman deacons. Again by voice vote, Synod agreed not to accede to the protesting overtures it received on the subject.

Synod then voted to strike down last year's "conscience clause" which allows ministers to opt out of the ordination of female deacons on the basis of conscience. It was made clear that eliminating that clause was not an attempt to "bind" a pastor's conscience: but that such a matter should be worked out in the local church between the pastor, his consistory and congregation without the possibility of the minister summarily referring to a Church Order "conscience clause," thus eliminating discussion and mutual working out of the matter.

Synod deemed it unwise to declare a "moratorium" on "women in office" discussion as some overtures had requested. It did think that issuing a pastoral letter to the churches, addressing the "effects of the 1984 decision re women in office," would be expedient.

Some delegates resented that decision, seeing it as an attempt to placate those who strongly oppose female ordination in any form. Most delegates opposed to "women in office" though, were strangely silent during the debates on the synod floor.

Synod orders elder/deacon study committee

Marian Van Til

The morning after Synod dealt with "women in office," it approved the establishment of a study committee which will "determine the authority and functions of elders and deacons, and their interrelationships in the assemblies of the church." The committee was asked to define the work of elders and deacons in the light of the 1984 decision which states that "the work of women as deacons is to be distinguished from that of elders." The committee must also consider the question of "delegating deacons to the assemblies of the church." Requests to consider that issue came from the World Missions and Relief Commission (WMARC), World Missions (CRWM), the World Relief Committee (CRWRC), and three overtures.

The "confusion" surrounding the definition of the deacon's task has intensified since women were allowed to be deacons last year. The matter of diaconal representation at the church's assemblies has arisen off and on for many years. Deacons feel their work in the church would be enhanced by their ability to participate in the making of decisions which affect them.

SYNOD 1985

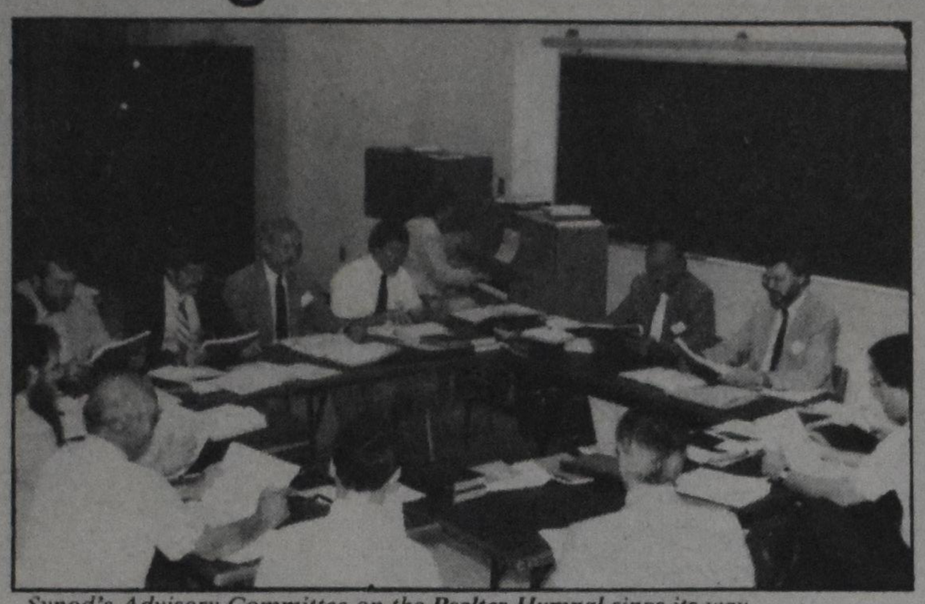
Psalter Hymnal plans "humming along"

Marian Van Til

After deciding to stick to the timetable established by the Board of Publications and previous synods, Synod 1985 went on to approve the bulk of the contents of the new *Psalter Hymnal's* (PH) hymn section.

Final approval of the book's Psalms, Bible songs, and hymns now being re-revised is scheduled for June, 1986. An early 1987 publication date is hoped for.

It has been a long ten-year road: The PH Revision Committee has sifted through literally thousands of songs. Along the way, it divided itself into text and music sub-committees (in some cases soliciting new texts and music). It asked for input from the churches via its "sampler" program. (Proposed hymns were published in small sets and shipped off to interested churches for use and comment). Written suggestions from all churches were always welcome and more recently, denomination-wide conferences were conducted to peruse the entire body of proposed hymns.



Synod's Advisory Committee on the Psalter Hymnal sings its way through proposed hymns. PH Editor Dr. Emily Brink accompanies the "choir."

Permanent editor

PH editor Dr. Emily Brink — whom Synod decided will be the CRC's permanent Music and Liturgy Editor — was elated with this Synod's efficiency. "I thought that would take much longer," Brink exclaimed. What she referred to was one exciting evening session in which Synod approved (with changes) 12 out of 21 sections of proposed hymns. In subsequent sessions, the remaining sections were approved. Those sessions took somewhat more time as they carefully examined the proposed deletion of some "old favourites."

Synod was generally able to work swiftly because of the careful, diligent work of its advisory committee. The committee sang *every* new song, accompanied by Dr. Brink. PH Revision Committee member Rev. Jack Reiffer and CRC Education Department editor Harvey Smit were also present to assist the advisory committee. When it was time for consideration by the full Synod, the committee knew exactly what it wished Synod to do, and why.

I surrender!

A few hymns were sung on the synod floor after delegates raised questions concerning them. This procedure had its lighter moments: the advisory committee had unanimously recommended deleting the proposed hymn "I Serve a Risen Saviour" ("He Lives!"). A spirited debate ensued. Finally, though the song is well-known to all, a delegate wishing to retain the song slyly suggested that they "sing a verse." And sing they did. That rousing stanza caused the committee reporter to acknowledge defeat by waving his white handkerchief in surrender. A vote was hardly necessary.

Delegates and visitors alike later observed that the "singing sessions" seemed to establish a buoyant mood among delegates. *The Banner* Editor Andrew Kuyvenhoven summarized that feeling saying, "Music is the medicine of God!"

At the conclusion of its PH work, synod expressed its thanks to the Revision Committee with a standing ovation. Delegates agreed when President Bolt said, "that hardly seems enough for ten years of service."

Psalter Hymnal rationale available to churches

Would you like to know why your mother's favourite hymn won't be found in the new *Psalter Hymnal?* Or what principles and guidelines were used in the selection of hymns?

You may get that information simply by asking for it. Your church can get it for you, or you may write directly to Dr. Emily Brink, Board of Publications, 2850 Kalamazoo Avenue S.E., Grand Rapids, Michigan 49560. (Ask for: The rationale for including and excluding songs from the proposed revision of the *Psalter Hymnal).*

Synod directed the Board of Publications to provide such material in response to overtures from Classes Atlantic Northeast and Hamilton.

New look confessions moving towards 1986

Bert Witvoet

This Synod dealt with new translations of the Belgic Confession and the Canons of Dordt. One principle each group of translators used was not to revise or correct the confessions but to render as faithful a translation into modern and idiomatic English as possible.

The completed work of the Belgic Confession Translation Committee was adopted by Synod with minor adjustments. An interesting discussion revolved around the troublesome paragraph in Article 36, which reads that "we detest the Anabaptists" because they allegedly reject authority and corrupt the moral order. Octogenarian Rev. Leonard Verduin pointed out, while commenting on a minority report, that he "was tired of this sinful practice of accusing Anabaptists of things they didn't do." Synod acceded to the majority report, however, which argued that historical accuracy demanded that the original phrase be retained, but that a footnote be appended indicating the "Christian Reformed Church's rejection of the unbiblical attitude toward the Anabaptists expressed in the article."

The work of the Canons of Dordt Committee was approved for study, reaction and final adoption in 1986.

The Contemporary Testimony Committee is also hard at work trying to meet the 1986 deadline for inclusion of its Testimony "Our World Belongs to God" in the new *Psalter Hymnal.* Synod directed the Committee to prepare scriptural references for the testimony and to rewrite the section on "Israel-Zionism-Holocaust."

Synod briefs

Specialized ministries

Synod News Office — Synod reviewed the names of 12 ministers who have moved from the pastoral ministry into various forms of specialized ministry. Normally a matter of routine approval, Synod debated whether it was appropriate for one minister to be executive director of a senior citizen's service, or for another to enter private counselling practice while retaining his ministerial standing. The first was approved, the second was not. **(SNO)**

Synod takes no chances with casting lots

MVT

Four CRCs currently select their office bearers by lot. One of those is Kalamazoo where Synod's First Clerk William Buursma is pastor. Forty churches have written to Buursma with inquiries about how that system works. Classis California South asked Synod for guidelines for the use of lot casting, a procedure it deems biblical. Synod did not accede to the overture, saying no need for guidelines had been demonstrated, that the "lot ... election" of Matthias in the New Testament is "the only instance of such a procedure in Scripture," and that the use of the lot "limits the responsibility of the office of the believer in the election of officebearers." A statement added to Synod's minutes made clear that "this is not a judgment as to whether or not the casting of lots is allowable by the current church order." Presumably churches who use the practice, or would like to, may do so. But they're on their own.

Volunteer Resource Bank disbanded

MVT

The Volunteer Resource Bank (VRB), established in 1979 to encourage "volunteerism" and to "coordinate the services of volunteers with the needs of denominational boards, classes and churches," was disbanded by Synod. The VRB had asked Synod to approve its expansion and the hiring of a half-time director, actions which would have cost $47,800. VRB files will be made available to each of the denominational agencies. Synod also instructed the Christian Reformed World Relief Committee "to continue to encourage the use of member gifts through its Diaconal Training Program, especially at the local and regional levels."

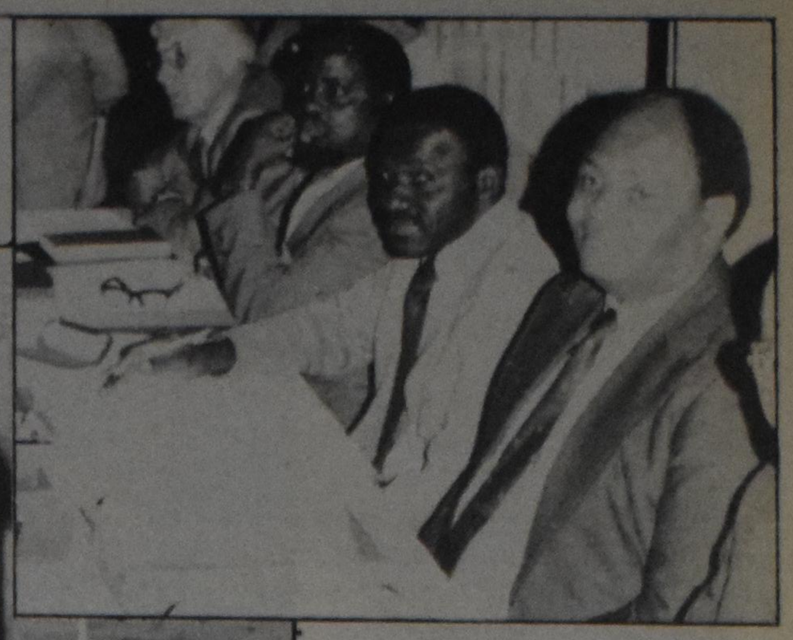
Shall we pay taxes

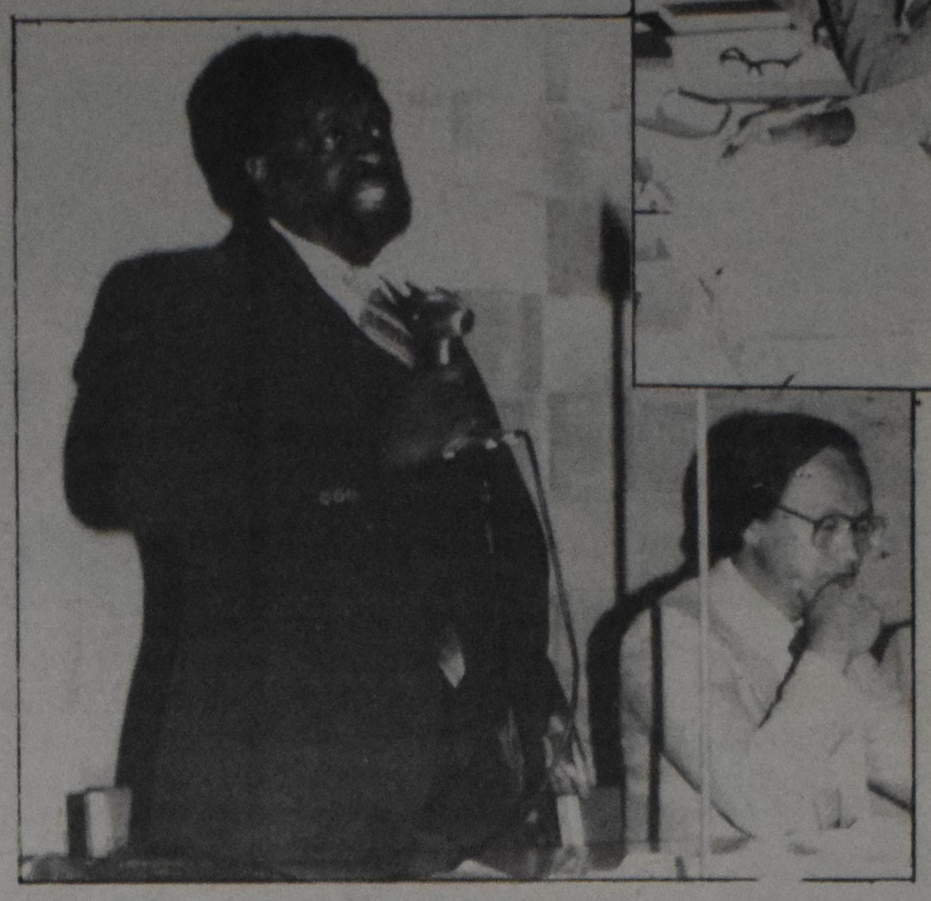
Synod News Office — What are churches to do if members use tax resistance to protest the policies of their government? The question arose when Synod 1984 considered the decision of a Grand Rapids couple to withhold a percentage of their federal income tax which would have supported US military causes. Synod 1985 declared that the Christian's duty is to obey the government, including the paying of taxes, even when unsure of the morality of government action. However, if a Christian has reached the point of conscientious objection to paying taxes for military support, that person, said Synod, may ask for and expect sympathetic concern from fellow Christians, and care and support from the church. But a conscientious objector should not expect the church to join in his or her individual strategy.

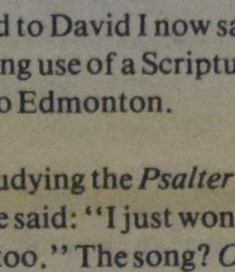
Northern Alberta delegate Rev. Chuck Fennema and British Columbia delegate Rev. Robert DeMoor exchange a serious joke during intermission.

SYNOD 1985

To sever or not to sever relations with South African church







Top: Delegates from the continent of Africa took a special interest in the debate on South Africa. From l. to r.: Prof. Victor d'Assonville, Reformed Church in South Africa, an observer from a Reformed Church in Zambia (name not known), Rev. Siman D. Ikpi, Christian Reformed Church of Nigeria and Rev. Ezekiel Mataboge, Ned. Gereformeerde Kerk in Suid Afrika.
Left: Dr. White, sociology professor and pastor, passionately argued for severing ties with the RCSA.

Bert Witvoet

Synod told the Reformed Church of South Africa (RCSA) that the relationship of "Ecclesiastical Fellowship" between the two churches is in grave danger because of the RCSA's implicit support of apartheid. However, Synod was not willing to sever relations with the church at this time. Instead the relationship will be reevaluated in 1989. The reason for this late date is that the RCSA synod will not meet again until the latter part of 1988.

Last year the Christian Reformed Synod declared that apartheid is a sin and that theological justification of apartheid is a heresy. Many delegates were of the opinion that, since this declaration was made only a year ago, to apply disciplinary measures at this time was too early and lacking in pastoral sensitivity.

An ambiguous situation

The Reformed Church of South Africa was described by members of the Interchurch Relations Committee as the most open to change on the matter of apartheid. The church has recently declared the theological defence of apartheid a heresy. However, it still supports the geographical separation of races and has several other statements on the books that implicitly support apartheid.

The RCSA is a church of 150,000 members, 50,000 of whom are black. Yet, white and black are not integrated at the local level. But they do have equal representation at the synodical level.

SCORR wanted action

Synod listened to passionate pleas by members of the Study Committee on Race Relations (SCORR), who argued for the severing of ties with the RCSA. They believe that solidarity with the oppressed requires that a strong signal of disapproval be sent. Apartheid is not a new issue, they pointed out, and discussions can continue even when "Ecclesiastical Fellowship" has been suspended.

SCORR representative Dr. White, a black CRC minister and sociology professor at Calvin College, said that waiting four years for the RCSA to change its position is too long for children who are starving. "A sane conversation does not issue from an insane situation," he remarked.

The Interchurch Relations Committee replied that the Christian Reformed Church, acting in the name of ecumenicity, had no choice but to wait until the synod of the RCSA meets in 1988.

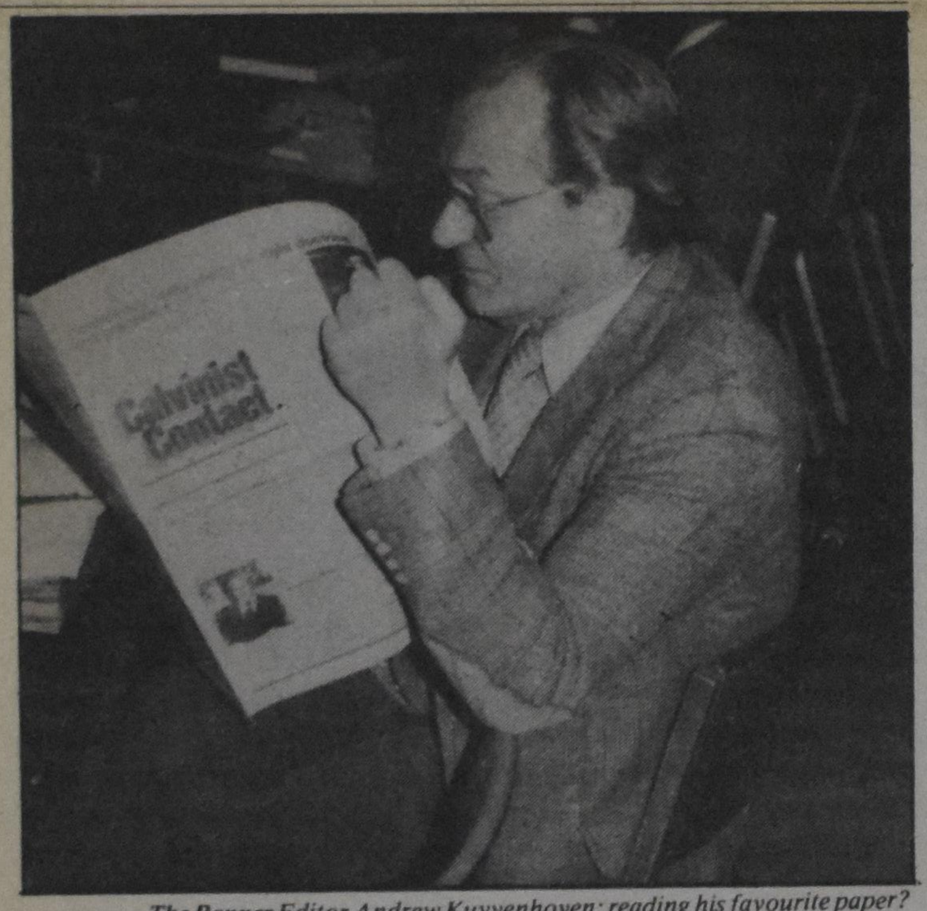
Conflicting advice

Rev. Ezekiel Mataboge, fraternal delegate of the Dutch Reformed Church in Africa, also a black minister, pleaded for more patience and dialogue with the Reformed Church of South Africa. "The only way to solve the problem is to get all people, blacks, whites and coloureds, to talk," he commented.

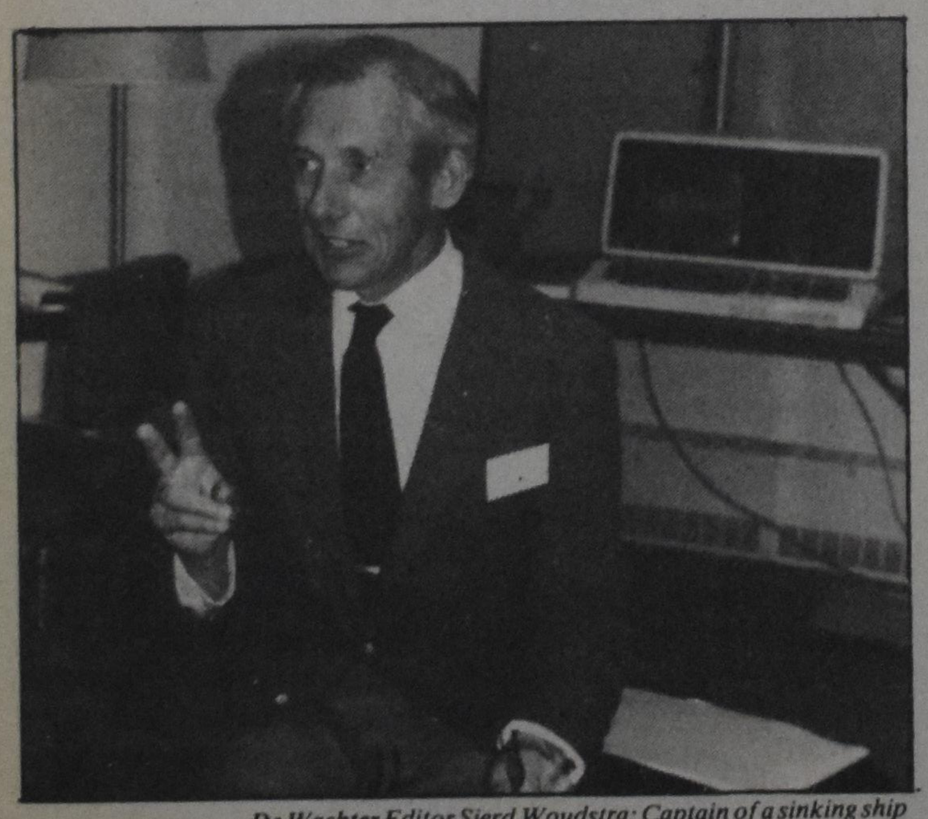
Dr. Dan Cloete, again a black South African minister, (from the Dutch Reformed Mission Church) said he was disappointed with the decision of Synod not to sever relations with the RCSA. "Some sins are regarded greater sins," he said. "I don't understand that." He was referring to a previous synod's decision to suspend pulpit and table fellowship with a Dutch church because of its stand on homosexuality.

The Interchurch Relations Committee had pointed out earlier, however, that the Dutch churches had been given more time and that their synod met more frequently than that of the Reformed Church in South Africa.

After a lengthy debate, Synod decided not to sever ties at this time, nor to go for a compromise resolution to suspend pulpit and table fellowship. It instructed its Interchurch Relations Committee to enter into "an intensified exchange" with the race relations committee of the RCSA, and to report annually to the CRC synod until the ecclesiastical relationship between the two churches will be reevaluated at the CRC Synod of 1989.



The Banner Editor Andrew Kuyvenhoven; reading his favourite paper?



De Wachter Editor Sierd Woudstra: Captain of a sinking ship

Synod comments and events

Professor Martin Woudstra, honoured at the Testimonial Dinner upon his retirement from Calvin Seminary, told of how the clerk of an Edmonton congregation which had extended a call to him, had written him in a letter: Just like the prophet Nathan said to David I now say to you, "You are the man."

This wrong use of a Scripture passage convinced me that I should go to Edmonton.

While studying the *Psalter Hymnal* revisions, a delegate was puzzled. He said: "I just wondered if No. 8-7 was for Calvinists too." The song? *On Jordan's Banks the Baptists Cry.*

An advisory committee reporter, getting anxious for the lunch break, began to trip over his tongue. Newly appointed seminary professors Van Leeuwen and Cooper might be surprised to learn they have joined the "cemetery faculty."

The Calvin College Special Events Office, remembering the stifling June heat of previous years, arranged for delegates to rent small fans for a dollar a day. Wouldn't you know, the cold and rain had delegates wishing for blankets.

During roll call one morning, a delegate's whereabouts was unknown. A classical colleague told the chairman, "He was seen this morning but is not present."

A second delegate remarked, "He's wandering around the commons."

And a third explained, "He joined Amway!" — some of the 10,000 Amway sellers conventioning in Grand Rapids wined and dined with synodical delegates at Calvin College for a few days. Rumour has it the lost delegate was "reprogrammed" and returned to the synod floor.

Rev. Paul Redhouse of the Navajo Nation, and delegate from Classis Red Mesa gradually became known for his wise words urging fellow delegates not to waste time. A sampling: "We're supposed to be professionals, not amateurs. But we talk like we're in a kitchen or living room somewhere. We're adding confusion to confusion! Let's get on with it!" To which was heard a hearty "Amen!"

"My dad told me, 'When you get into a distinguished audience, don't say *I think*, state the facts!'"

Rev. Louis Dykstra of Classis Holland, during the *Psalter Hymnal* discussions, told Synod his consistory had asked him to pass on the message, "be sure to keep some of those old songs in the book." Said Dykstra, "This is more important to them than women deacons!"

The seating of alternate delegates involves their standing to state agreement with the "forms of unity." After this procedure, the newly-arrived Alberta North delegate asked, "Does my rising mean that I'm seated?"

SYNOD 1985

Synod briefs

The article that packed the auditorium

Article 63. On August 6 of this year, the *Calvinist Contact* newspaper hopes to celebrate its 40th anniversary as a Reformed special edition. In view of this occasion, the officers recommend that Synod send a message to *Calvinist Contact,* extending to the publisher, staff and readership sincere congratulations upon the occasion of the paper's 40th anniversary. This is done in recognition of the worthwhile contribution that *Calvinist Contact* has made to the Christian Reformed Church in Canada, to the Reformed community in general, and to Canadian society at large.

More time for central issues

BW

Synod decided that reports which affect ethical, doctrinal or church order statements should be in by October 15 preceding Synod, instead of February 15, the deadline for other reports. This was Synod's answer to Overture 6 by Classis Columbia, which requested that such reports appear in the Acts of Synod the year before they are acted upon.

Adjunct office bearers "disallowed"

MVT

Synod has said that the use of "adjunct office bearers" who function in the supervision of a congregation is contrary to the church order. The decision answered an overture from Classis Minnesota South. A number of churches use adjunct officebearers to assist elders and deacons in ministry. Minnesota South (and Synod) were afraid that some do more than "assist." The issue has also been related to the "women in office" controversy because some adjunct officebearers are women.

New CRC offices in Canada/ expansion in US

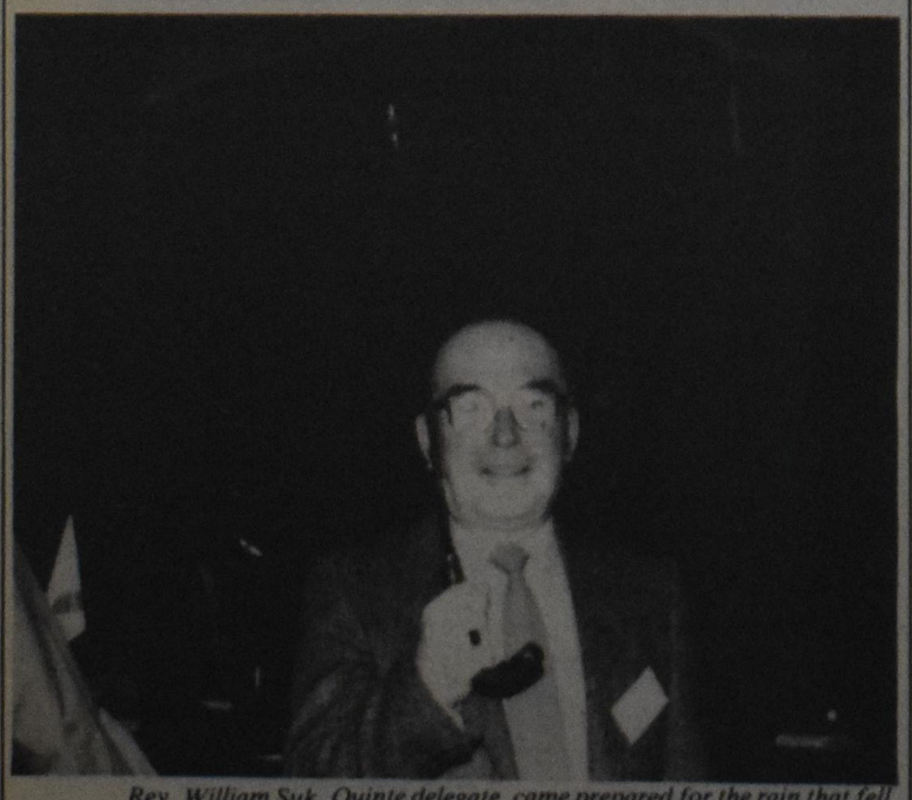
MVT

Anyone who has visited either the CRC offices in Burlington or Grand Rapids knows what "pressed for space" means. The Synodical Interim Committee recommended, and Synod approved the purchase of "an office facility in Canada" and the expansion of the present denominational building in Grand Rapids.

The present Canadian CRC headquarters occupy a rented office suite in Burlington, Ontario. Up to $500,000 and/or $10,000 square feet of space have been allowed.

In Grand Rapids, severe space restrictions have already required the use of a portable office building on the current 2850 Kalamazoo Avenue site.

To meet present and upcoming needs, Synod approved a $3½ million expansion program. A suggested $4.50 per family per year for as long as necessary. A good portion of the cost will also be met by income generated from sales from CRC Publications.



Rev. William Suk, Quinte delegate, came prepared for the rain that fell the first week of Synod. But why the umbrella on the floor of synod?

Bold plans for Board of Publications

Marian Van Til

Synod 1985 gave general approval to a Board of Publications (BoP) a five-year plan for "a full range of musical and liturgical resources for use in the church's worship, education, and evangelism."

Included in the plan is the quarterly publication of reformed worship resources and guidelines, the production of a children's songbook, a companion to the *Psalter Hymnal* (which will include background on the hymns, performance suggestions, etc.), an ongoing program of producing recordings from the new *Psalter Hymnal* to serve as models for "good congregational singing," and co-sponsorship of denomination wide worship conferences.

These projects will be made easier because Synod approved a request that the Liturgical Committee (until now a synod-appointed standing committee) become a committee of the BoP by September, 1985.

It is the BoP which is producing the new *Psalter Hymnal.* Dr. Emily Brink, the new hymnal's editor will from now on coordinate these new projects as permanent Music and Liturgy Editor of the Christian Reformed Church.

Another practical change has been made. The Board of Publications will take on a "trade name": *CRC Publications* (when necessary, used with the subheading *Christian Reformed Church in North America*). By using a trade name no legal changes will have to be made, while at the same time the confusion caused by "Board of Publications" being both a church agency *and* a publishing house will be ended.

Dr. Emily Brink, Psalter Hymnal editor and Dr. Harvey Smit, Director of the CRC Education Department, co-workers on the Psalter Hymnal: mild-mannered Harvey makes an emphatic point.

No action on Liturgical Dance Report

Marian Van Til

Synod voted to withhold action on the Liturgical Dance Report and to refer it to the churches. The Liturgical Committee, which had been given a mandate by Synod 1982, observed in its report that the "Reformed worship rightly stresses the centrality of the Word — a Word which is to be read, proclaimed, believed, confessed, sung and obeyed. Our experience, however, has tended to emphasize an intellectual response so that we are perceived as being somewhat formal, restrained, and inhibited in our worship services." The Committee expressed the hope that the report helps the churches become more sensitive to symbolic movement. Synod's action will allow churches to either ignore or implement liturgical dance at the local level.

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Application forms should be submitted as soon as possible. Accommodation will be made available to the general public, July 1, 1985.

Story

Those evenings of social concern

John Zwart

I can remember that as a youth there were often those evenings of social concern. What I mean by this is that there were often times when it was expected that the class of which I was a part would go out all together to someone's house for a party, or to the lake for a wiener roast, or simply to the nearest fast food restaurant for a leisurely milkshake. I can remember that these were fun times for the most part because we were young and we had something in common, being in the same class with the same teachers and the same assignments and the same problems, and we were able to be ourselves. Life would have been quite unbearable were it not for this, for we needed to be ourselves. We needed to feel that we were acceptable despite ourselves, and we needed to feel love. It is this that I remember most about my youth. And it is what I speak of when I refer to the glorious memories of our social concerns.

You must realize, it was not always that way. There were times when for some reason beyond my control I found myself in a situation removed from the security of familiarity. There were times when I found myself in a room full of people of whom I knew nothing except that they knew nothing of me. There were times when I felt afraid to speak up in a crowd, when I felt hopelessly self-conscious, and, though it is perhaps difficult for you to believe, I must admit there were times when I could sense that I was an insecure person. Maybe everyone has had this experience. I don't know. But speaking for myself, I know that at these times I was shy and removed and cautious lest I say something that might prove to be an instant embarrassment. I was not myself. But while I was with the group I had no such feelings, for we all knew each other, and we all knew what to expect, and so there was never any need for feelings of inadequacy. I loved going out with everyone and engaging myself fully in these social concerns.

I was a bit of a clown, you see. Everyone knew me as such. Everyone knew that I was capable of saying some very funny things, and everyone knew that I was an indispensable character to have around for the going social concern to be a success. I knew it myself. I cultivated the image. It was the easiest thing in the world for me to do, to be funny, and it was a very nice thing for me because it meant that I was always in great demand. There is not much in life that is nicer than being appreciated by your friends.

"I seem to have misplaced my shoe," I could say. And everyone would laugh. I could be holding the shoe in my hand, looking for it underneath my chair if I happened to be sitting, or up above the chandelier if we happened to be at someone's house, or I could be looking directly at my shoe, explaining to everyone what it looked like, asking if anyone had seen it, and everyone would roll on the floor with laughter. It was that funny. Someone else could try to do the very same thing the very next day for those who had missed it, and somehow it would not be funny at all. Or I myself could say the very same thing the very next day and actually mean it, and it would be even more funny to everyone, though losing a shoe would probably have concerned me greatly. I am not sure why this was so, but that it was so I can say unflinchingly, and I was very proud of it.

There was not much else to live for, so I found myself looking forward to those evenings that were planned as often as possible and whenever someone's parents happened to go away for a week or weekend. These occasions were quite often known of weeks in advance, and it was very exiting for me to count the days

"All eyes would be on me, and all mouths poised in half smiles, expecting me to say something that would be profoundly funny..."

and feel my adrenaline building, for I would think of the whole affair as a performance, which it was. I was the grand performer. I never had anything planned really, but I would be up for the occasion, I would build myself into the right frame of mind, I would be happy and free, and then for some reason, which I myself could never quite fully understand, it was assured that I would be funny. It just happened. I would usually arrive late, after everyone else had arrived, and after many of my friends were already feeling the flow of their beer or whatever else they brought along, and after many of them were making their moves on the eager and waiting young damsels of our class. There would be a rumble whenever I entered. "Hey, Jack's here ... Hey, Jack, buddy, how you doin'? ... Listen everybody, Jack's here."

"Hi guys," I would say. And everyone would laugh. I could feel the aura building around me. For a moment guys would forget the pleasure of their other pursuits and they would gravitate toward me. Girls would follow. All eyes would be on me, and all mouths poised in half smiles, expecting me to say something that would be profoundly funny, expecting me to do something to trigger the laughter that would come from hearts that were expecting to laugh. This was always my worst moment, the moment I dreaded, for upon it hinged the laughter of the rest of the evening. At first I would not know what to say, and then there would be a silence. Anticipation growing, laughter ready to burst, waiting. I would feel awkward then, and I would shrug my shoulders as if I were shy, though everyone certainly knew that this was not true, it was just an act, and then I would say something like, "Oh brother, I need a beer." And everyone would laugh.

That was it. The moment was always over then, and I knew that everything would be alright. I could be myself.

People would follow me around for a while still of course, and they would laugh at whatever I said. But after a while they would go back to doing other things, pursuing other interests, and this is exactly what I wanted, for then I felt as though I had the freedom to really be funny. I would let loose. I would walk around, make jokes about the couple that was in the master bedroom, make jokes about the guy that didn't come to the party because he had a girlfriend, make fun of the few people around who didn't think I was funny, taunt them until they smiled, and generally be myself, have a good time.

After a while people usually left, of course, leaving the house arm in arm, though they had come separately. But that did not bother me. It was to be expected. It always seemed to happen all at once. One couple would leave, and the next thing you knew everyone was leaving. Then, just like that, it would all be over, and then there would be nothing and no one left but me and the beer and wine and whatever else people had left behind. I'd finish some of it. If I was in the mood and if I hadn't had too much to drink, I'd sometimes even help clean up after the party. People usually appreciated that. Sometimes! But usually I'd just grab my jacket, say thanks to whoever had the party and leave too by the front door. I'd crack a joke and smile to myself as I left, and out I'd go to walk along a city sidewalk in the night. The dark, lonely night.

Cold and all alone — silence. The hollow sound of laughter would ring in my ears as I walked. It would be very quiet and there would not be a sound anywhere except for the laughter, and that was eerie. It felt strange to be alone after a night of companionship and comraderie. Strange to have friends and yet be all alone. No one to walk arm in arm with, no one to share in the laughter, no one to love. Oh well! I would smile to myself in the dark, and I would sometimes crack a joke to break the silence. Never mind that it always fell on deaf ears. Never mind that I had feelings too. It was to be expected.

John Zwart has studied journalism at Conestoga College in Kitchener, Ont. He lives in Drayton, Ont.

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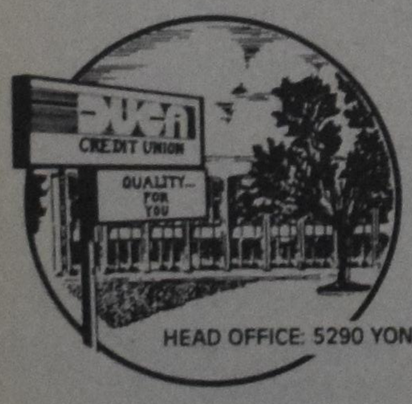

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Thanks

BYLSMA: We would like to thank all our relatives and friends for all the flowers, cards, and best wishes. A special thanks to all the children and grandchildren for all they did to make our 50th Wedding Anniversary a special, unforgettable day. Above all we thank God for His care and guidance through our life together.
Mr. and Mrs. J. Bylsma, Woodstock, Ont.

DAM: We would like to thank all our relatives and friends for all the flowers, cards, and best wishes. A special thanks to all the children and grandchildren for all they did to make our 50th Wedding Anniversary a special, unforgettable day. Above all we thank God for His care and guidance through our life together.
Mr. and Mrs. L. Dam, 451 Vine St., St. Catharines, Ont.

POSTHUMUS: This is the day that the Lord has made, we will rejoice and be glad in it; and we did all day long!
Thankful to the Lord for a bright and beautiful day, we celebrated our 50th Wedding Anniversary on June 8 with literally hundreds of relatives and friends, and what a wonderful golden celebration it was. Except for our oldest granddaughter and her family and also our oldest grandson who could not be present, all our children and grandchildren did come. Words fail us to express our feelings, but a heartfelt "thank you" to you all for making this day such a high day in our lives. Wij wiene ek tige bliid dat us sister Froukje uit 't olde heitelan ek ijn 't formidden wie: Also many of our relatives from Mich. and Iowa; and almost all of the Posthumus brothers and sisters made us very happy by their presence. Thanks to everyone for the beautiful cards, good wishes and gifts. Three cheers for the ladies ACT for TT, short for Assistance, Care, Thoughtfulness for Twin Towers; they did a grand job of serving refreshments in the afternoon and a delicious dinner at night. Above all, Lord, we thank you with all our hearts.
Hylke and Anna Posthumus, HCH, Hope 702, Brampton

Births

BREUKELMAN: We, Arnold and Veronica, give praise and thanksgiving to our Lord with the birth of our beautiful new son, ROBERT ADAM, born on May 24, 1985. He is our first child for us. He is also the first grandchild for Rev. and Mrs. Alvin Beukema of Abbotsford, BC and the ninth grandchild for Mr. and Mrs. Egbert Breukelman of Thunder Bay, Ontario. We ask the Lord for His guidance and strength in raising this child to glorify His name.
Address: 5050 Gladwin Rd., Matsqui, BC V0X 1S0

Births

DE JONG: We, John and Nancy give thanks to our Lord for the safe arrival of our daughter, LINDSEY, born on May 11, 1985. She is warmly welcomed by her brothers and sisters, Pamela, Jonathan, Kimberly and Kevin. Lindsey is the seventh grandchild for Mr. and Mrs. Arie Geurkink of Iroquois, Ont. and ninth grandchild for Mr. and Mrs. Stewart De Jong of Chesterville, Ont. She is the seventh great-grandchild for Mr. and Mrs. Fred Zandbergen of Brinston, Ont., and eighth great-grandchild for Mrs. John Geurkink of Brinston, Ont., 24th great-grandchild for Mr. Eelka De Jong of Lacombe, Alta., and 66th great-grandchild for Mrs. Tryntje De Jong of Chesterville, Ont.
Home address: R.R.#1, Chesterville, ON K0C 1H0

MANTEL: "Behold, children are a gift of the Lord" (Psalm 127:3).
Dick and Tilly Mantel (nee Posthuma) thank the Lord for the triple blessing He has given to them. First, the birth of our first child, a son, KYLE FREDRICK, born on June 1, 1985, weighing 6 lbs. 13 oz. Plus the final adoption of our foster daughter, TANYA JOY, 5 years old and foster son, JAMES ROBERT, 12 years old. Rejoicing with us is their younger sister, Andrea and foster brother, J.J. and Beppe, Mrs. Ann Posthuma of Edmonton, Alta., and Grandma and Grandpa, Mr. and Mrs. J. Mantel of Terrace, BC.
Home address: 10811 - 31 St., Edmonton, AB T5W 1W6

MARKUS: Clarence and Wendy give thanks to God for the safe arrival of DARRYL JAMES and GARY EDWARD, born May 9, 1985. Proud grandparents are Mr. and Mrs. Fred Visser of Woodstock, Ont., and Mr. and Mrs. Klaas Markus of Beachville, Ont.
Home address: R.R.#1, Beachville, ON N0J 1A0

VIS: With joy and thanks to God, the giver of life, we Andy and Alice, wish to announce the early arrival of our third child, a son, KEITH DANIEL. He arrived on May 27, 1985, weighing 6 lbs. He is welcomed by sister, Theresa Deanne and brother, Dirk Andrew. Proud grandparents are Mrs. T. Vis for the 31st time and Mr. and Mrs. G.J. Cramer for the 15th time.
R.R.#3, Thunder Bay, ON P7C 4V2

Marriages

DEVRIES-WIKKERINK: Believing that the Lord has brought them together, we, Francis and Mary DeVries of Wainfleet and John and Diny Wikkerink of Beamsville are pleased to announce the forthcoming marriage of our children, TERESA and BERT. The ceremony will take place, D.V., on July 5, 1985 at 6:30 p.m. in the Grace Chr. Ref. Church of Welland, Ont. Rev. S. Vandermeer officiating.
Future address: 176 Diltz Rd., Dunnville, Ont.

EVERS-WIERENGA: Mr. and Mrs. Henry Evers of Wellandport, Ont. are happy to announce the forthcoming marriage of their daughter LORRAINE to PETER WILLIAM Wierenga, son of Mrs. Wilhelmina Wierenga. The ceremony will take place, the Lord willing, on Saturday, July 6, 1985, at 6:00 p.m., at the Bethany CRC in Fenwick, Ont. Rev. H. Katerberg of Wellandport officiating.
Future address: 330 Church St., Fenwick, ON L0S 1C0

Congratulations!!

Marriages

GREIDANUS-WASSINK: Mr. and Mrs. John Greidanus of Clinton, Ont., and Mr. and Mrs. Gerrit Wassink of Forest, Ont., are pleased to announce the forthcoming marriage of their children, WENDY and JOHAN. The ceremony will take place, D.V., on Friday, July 12, 1985, at 6:00 p.m., in the Chr. Ref. Church of Clinton, Ont. Rev. Jacob Kuntz officiating.
Future address: 96 River Rd., Apt. 11, Kitchener, Ont.

JOSLIN-VANDYKE: Mr. and Mrs. Wayne Joslin and Mr. and Mrs. Jerry VanDyke are pleased to announce the forthcoming marriage of their children SHAYNA and JOE. The ceremony will take place, D.V., on Friday, June 28, 1985, at 7 p.m. in the Maranatha Chr. Ref. Church of Cambridge. Rev. Ralph Koops officiating.
Future address: 159 Strange St., Kitchener, ON N2G 1R2

LUYMES-DEN HAAN: With joy and thanksgiving, Mr. and Mrs. Herman Luymes of Lacombe, Alta., announce the forthcoming marriage of their daughter PEARL to JOHN Den Haan, son of Mr. and Mrs. Bert Den Haan of New Westminster, BC. The wedding will take place, D.V., on July 13, 1985, in the First Chr. Ref. Church of Lacombe at 2:30 p.m. Rev. Van Der Beek of Red Deer officiating.
Future address: 1319 Ewan Ave., New Westminster, BC V5M 5E9

NYLAND-SCHOTSMAN: With thankfulness to God, we, Henk and Laney Nyland of Millgrove and Ralph and Shirley of Mount Hope are pleased to announce the marriage of our children, SUSAN HANNAH and DAVID JOHN. The ceremony will take place, D.V., on Saturday, July 13, 1985, at 2 p.m. at People's Church, 510 Mohawk Rd., W., Hamilton. Pastor Paul Everet officiating.
Future address: R.R.#2, Waterdown, ON L0R 2H0

PRINS-COUPERUS: Mr. and Mrs. Harm Prins of R.R.#1, Hampton, Ont., and Mr. and Mrs. Egbert Couperus of R.R.#2, Belleville, Ont. are pleased to announce the forthcoming marriage of their children, HENRIETTA and STUART WILLIAM, D.V., on Friday, July 12, 1985, at 7:00 p.m. in Rehoboth Chr. Ref. Church, Bowmanville, Ont. Rev. Anthony DeJager officiating.

PRANGER: Jake and Connie of Strathroy, Ont., are happy to announce the marriages of three of their children:
JACQUELINE JANE to RICK, son of Tjibbe and Sjoukje Bylsma of Strathroy, on Friday, July 19, 1985, at 7:00 p.m. in the East Chr. Ref. Church, Strathroy. Rev. Johan Tangelder officiating.
DAVID WILLIAM to MARILYN, daughter of Cor and Elizabeth Vander Elst of Strathroy, on Saturday, August 3, 1985, at 3:00 p.m. in the East Chr. Ref. Church, Strathroy. Rev. Johan Tangelder officiating.
HARRY JOHN to WENDY, daughter of Peter and Elizabeth Zandstra of Thunder Bay, on Friday, August 30, 1985, at 3:00 p.m. in the First Chr. Ref. Church, Thunder Bay. Rev. Leegwater officiating.
The Lord willing, the weddings wil take place on those dates.

WESTERHOF-NYMAN: "This is the day which the Lord has made; let us rejoice and be glad in it." We, Jack and Pat Westerhof and William and Dien Nyman, joyfully announce the upcoming marriage of our children, PATRICIA ANN and EDWARD WILLIAM on July 6, 1985, in the Willowdale Chr. Ref. Church. Father of the bride officiating.

Marriages

VANDENBERG-DULLEMOND: It is with pleasure that Mr. and Mrs. Martin VandenBerg and Mr. and Mrs. William Dullemond announce the forthcoming marriage of their children, CINTHIA and FRED. This ceremony of joy will take place, D.V., on July 20, 1985, at 3 p.m. in the Bethel Chr. Ref. Church in Brockville, Ont. Rev. G. Bieze of Athens officiating.
Future address: R.R.#3, Athens, Ont.

SMIT-VANDERKOOY: Bert and Jenny Smit of Smithville and Jack and Bep Vanderkooy of Willowdale joyfully announce the forthcoming marriage of their children, PATRICIA and HERMAN. The wedding will take place, D.V., on Saturday, July 13, 1985, at 11 a.m., in the First Chr. Ref. Church of Guelph. Rev. Graham Morbey and Rev. Ed Den Haan officiating.
Home address: 3 Forest Hill Dr., Apt. 2, Guelph, ON N1G 2E1

STEENBERGEN-TERPSTRA: In joyful anticipation of our marriage, we MARGARET JEAN and JESSE WILLIAM, together with our parents, Mr. and Mrs. Lubbert Steenbergen and Mr. and Mrs. Evert Terpstra, invite you to join with us as we begin our new life together. The ceremony will take place, D.V., on Saturday, July 6, 1985, at 12:30 p.m. in the Bethel Chr. Ref. Church, London, Ont.
New address: Apt. 209, 961 Wonderland Rd., S., London, ON N6K 2X9

Anniversaries

Soestdyk Bowmanville
1945 July 3 1985
With joy and thanksgiving to our Lord, we are pleased to announce the 40th Wedding Anniversary of our parents and grandparents,

GEORGE and MARIA BLYLEVEN
(nee Vanden Burg)

We pray that God will continue to bless them and keep them in His care.
With love and best wishes:
Dick & Pattie Blyleven — Mississauga, Ont.
Willie & Andy Wolters; Jason, Jessica, Ian, Kenneth — Trenton, Ont.
Luise & Gerry Lens; Sharlene — Bowmanville, Ont.
Margaret & Gary Stoter; Ashley — Bowmanville, Ont.
Eric Blyleven — Vancouver, BC
Gordon Blyleven — Vancouver, BC
Home address: R.R.2, Bowmanville, ON L1C 3K3

Drogeham (Fr.) Brampton
1945 July 12 1985
It gives us great pleasure to announce the 40th Wedding Anniversary of our dear friends,

JIM and BETTY DEHAAS
(nee Kooistra)

We thank the Lord for your friendship and wish you His richest blessings and many more years together in good health.
"May you always be joyful in your union with the Lord, I say it again: rejoice!" (Philippians 4:4, Good News Bible).
With love from your friends:
Mrs. Tina Schievink
Mrs. Alice Vandermeer
Peter & Marg Henstra
Dick & Jane Vanderby
Art & Agnes Miedema
Sipke Vandermeer
Evert & Hilda Brent

More classifies on page 16.

Anniversaries

Makkum Hamilton
1950 June 29 1985
With much thankfulness we celebrate with our parents,

KENNETH and JOHANNA DE JONG
(nee Hogeboom)

their 35th Wedding Anniversary.
We thank the Lord for your love and prayers. May God bless you in the years to come.
With love from your children:
Betty & Mike Kuz; Joanna, Jamie, Jason
Ted
Tillie & John Biebesheimer; Douglas, Amy, Joshua
Helen & Selwyn
Jackie
Henry
Mary Anne
Home address: 437 West 5th St., Hamilton, Ont.

Edmonton Hamilton
1955 July 14 1985

AMY and AREN GEISTERFER
(nee Tinga)

celebrate their 30th Wedding Anniversary.
Thank you, Lord, for your loving kindness all these years.
Ramona & Jim — London, Ont.
Caspar & Leanne; Reuben — Santo Domingo, Dominican Rep.
Michael & Sylvette — l'Arche, France
Andrew & Joan — Edmonton, Alta.
Timah & Charles — Hamilton, Ont.
Priscilla Maria — Edmonton, Alta.
Gloria Hope K. — Hamilton, Ont.
Marcia Elaine — Hamilton, Ont.
Open House: Sunday, July 14, 1985, from 2 to 4 p.m. for friends and well-wishers at 11 Forsyth South, Hamilton, ON L8S 2A3

Niagara Falls Dunnville
1960 June 30 1985
"And let the peace of Christ rule in your hearts, to which indeed you were called. And be thankful" (Col. 3:15).
With joy and thanksgiving to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

GERALD and NELL KORTEN
(nee Suk)

May God bless you on this special occasion and grant you many more years together.
Marjorie & Ed Hoekstra; Kristin — Dunnville
Bernie Korten & Wendy Hoekstra (fiancee) — at home
Ray Korten
Betty Korten
Nancy Korten
Gerald Korten
— all at home
Home address: R.R. 2, Dunnville, ON N1A 2W2

1960 July 9 1985

SIMON and ELIZABETH LYCKLAMA A'NYEHOLT
(nee Tiemersma)

With thankfulness to God we share in the joy of our parents as they celebrate their 25th Wedding Anniversary. With much love and best wishes from your children:
Sylvia
Derrick & Joanne
Peter
An Open House will be held on Tuesday, July 9, 1985, from 2-4 p.m. and 7:30 - 9:30 p.m. at their home.
1005 Srigley St., Newmarket, ON L3Y 1Y4

Wedding or Anniversary coming up?
Order your invitations now from

Rainbow Marketing Co.

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Peter & Evelyn Heida
22 Orlando Dr.; Tel. 935-1898
St. Catharines, ON L2N 6V7

Classifieds

Anniversaries

Springdale 1960 Springdale July 8 1985
We, the children of,

RALPH and PAT SCHOLTEN
(nee Haak)

wish to congratulate our parents on their 25th Wedding Anniversary. We thank them for all the years of love, support and understanding. May the Lord continue to bless them for many more years.
Congratulations Mom and Dad!
Grace Scholten
Karen & Ron Proctor
Ron Scholten
Home address: R.R.#4, Bradford, ON L3Z 2A6

1960 July 20 1985
The children of,

LUC and TRUUS WOLTHUIS
(nee VanSloten)

thank the Lord for giving their parents 25 years of happiness together. May the Lord be with them and bless them throughout the coming years together, and may He grant them all that they need.
Love from:
Albert
John Andrew & Fran
Margaret
Grace
Susan
Mark
"The Lord will keep your going out and your coming in, from this time forth and forever more" (Psalm 121:8).
There will be an Open House on July 20, 1985, from 2-4 p.m. at the residence of Luc and Truus Wolthuis, 14012-54 St., Edmonton, Alta.

---

25 years ago, on July 9, 1960, we had as our wedding text, "As for me and my house, we will serve the Lord" (Josh. 24:15). This motto is still very strong in our lives today. God has been with us on our life's pathway and has blessed us well. We are grateful and thankful for all His wonderful blessings. He blest us with three children and hereby,

ED and HENNIE VANDERVEER

from Trinidad, West Indies, are happy to announce the engagement of our daughter, MARY ANN ELIZABETH to JEFFREY DOUGLAS, son of Bob and Judy Shutz of South Lyon, Mich.
Corresponding address: A. De Vries, 27 Meadowlands Dr., Nepean, ON K2G 2R3

Obituaries

"Safe in the arms of Jesus."
On June 10, 1985, the Lord took home to be with Him forever, our beloved mother, grandmother and great-grandmother,

ZWAANTJE HAMSTRA
(nee Boskma)

in her 89th year.
Dear mother of:
Tsjikke & Roelf Westera — Nijverdal, Holland
Jack & Margaret Hamstra — Corbyville, Ont.
Tom & Jane Hamstra — Princeton, Ont.
Jetse & Ann Hamstra — Brantford, Ont.
Jean & Ron Postma — Milton, Ont.
Ann & George Eygenraam — Fruitland, Ont.
Grandchildren and great-grandchildren.
Also survived by four sisters in Holland. Predeceased by husband Peter and son Ed.
Funeral service was held on June 13, 1985, in the First Chr. Ref. Church, Hamilton, Ont. Rev. J.W. Postman officiating.
Correspondence address: 223 Jones Rd., Fruitland, Ont.

Obituaries

We rejoice in the Lord who in His goodness, took unto Himself my husband, our father, and our pake:

REIN FEENSTRA

Philippians chapter 1: vs. 21-26
On Saturday, June 8, 1985, at the age of 79, following a lengthy period of discomfort.
Beloved husband of Antje Feenstra-Roosjen for 52 years.
Loving father of:
Ray & Helen Feenstra — Vauxhall
Ype & Ann Feenstra — Surrey
Jake (deceased) & Martha Feenstra — Calgary
Andy & Fanny Feenstra — Nobleford
John & Helen Feenstra — Medicine Hat
Ida & Fred VanderMolen — Cranbrook
Rose & Rein Feenstra — Medicine Hat
Martha & Arie de Klerk — Calgary
Elizabeth & Dick Pool — Coaldale
Devoted Pake of 30 grandchildren.
145 - 19 St. North, Lethbridge, T1H 3J7

"Who shall separate us from the love of Christ?" (Romans 8:35a).
On June 11, 1985, our Lord took home to Himself, our much loved wife and mother and grandmother,

SJOUKJE (Sonya) LAMBERINK
(nee Storteboom)

at the age of 48.
Dear wife of Bill Lamberink.
Loving mother and grandmother of:
John — at home
Jocelyn & Ken deBoer; Rebecca, James — Lucknow
Henrietta & Harry Reinders — Guelph
Ralph — at home
Jeanette — at home
Funeral service was held on June 13, 1985, at the Acton Chr. Ref. Church. Rev. Bert Slofstra officiated.
Home address: R.R.#2, Acton, ON L7J 2L8

On June 14, 1985, Christ's victorious power became evident in the peaceful transfer from time to eternity, of our beloved wife and mother,

WINNIFRED PYPKER
(nee Koopmans)

at the age of 40.
Husband Ralph and children:
Theo & Yvonne Pypker — Scarborough, Ont.
Ed & Irene Pypker — St. Catharines, Ont.
Ingrid
Kevin
Jeff
Terri-Lee — all at home
May the unfailing love of God continue to rest upon us as our hope is in Him.
Home address: P.O. Box 37, Bowmanville, ON L1C 3K8

The strife is over, and battle done.
After a lengthy illness, the Lord called home, His child,

WINNIE PYPKER

in her 40th year, on June 14, 1985.
Daughter-in-law of:
Mrs. Geertje Pypker — Brampton, Ont.
Sister-in-law of:
Klaas & Engelina Dekkema — Newmarket, Ont.
Geert & Jean Pypker — Agincourt, Ont.
Jack & Johanna Geuzebroek — Unionville, Ont.
Dear aunt of:
Larry & Rose; Colin
Theo & Hettie
Glenda
Teresa
Ken
Tracey-Ann
Tom
James
Gina-Lee
We pray for the Lord's nearness and strength to Ralph and children.

Obituaries

At His time on June 6, 1985, the Lord took home after a tragic accident our dear granddaughter, niece and cousin,

KAREN IRENE SOL

Beloved daughter of Clarence and Wilma Sol.
Sister of:
Kevin, Sherrie Lynn, and Dwayne.
Dear granddaughter of Roelof and Hendrika Sol.
Dear niece of:
Ralph & Joanne Sol, Jr.
Raymond & Margaret Hettinga
Ben & Christine Klein Geltink
and cousins
Her funeral service was held on June 10, 1985, in the First Chr. Ref. Church in Kitchener Ont. Rev. J. Kuntz officiating.
Home address: 476 Highland Rd., E., Kitchener, ON N2M 3W7

"I am the good shepherd; I know my sheep and my sheep know me" (John 10:14).
As the result of an accident the Lord took to Himself on June 6, 1985,

KAREN IRENE SOL

age 20, dear daughter of Clarence and Wilma Sol and sister of Kevin, Sherry-Lynn and Dwayne.
It is our prayer that God may comfort you in this deeply painful loss of your dear daughter and sister, and our dear granddaughter, niece, and cousin.
Grandparents: Jan and Maria Koops — Woodstock
Uncles, aunts and cousins:
Ralph & Anne Koops; Jeff, Randall, Marsha, Joel — Cambridge
Hazel & Andrew Siderius; Marvin, Mark, Maria — Brampton
Anne Houseman; Donnie — Grand Rapids, Mich.
Harry Koops; John William — Grand Rapids, Mich.
We grieve but not as those without hope. May the everlasting arms of our heavenly Father and the prayers and support of God's people always uphold you.
Home address: 476 Highland Rd., E., Kitchener, ON N2M 3W7

"Precious in the eyes of the Lord; Is the death of His saint" (Psalm 116:15).

NICOLAAS ARIE VAN HEYST

After a lengthy illness, peacefully on Sunday, June 2, 1985, at the St. Boniface Hospital, Mr. Nicolaas Van Heyst, aged 82 years, beloved husband of Leuntje Van Heyst (nee Dieleman) of Winnipeg.
Mr. Van Heyst was born in The Netherlands and came to Canada in 1950. He farmed for many years in the area of Emo, Ont., retiring in Winnipeg.
Besides his wife Leuntje, he is survived by four sons and their wives:
Karl & Johanna — Winnipeg
Daniel & Jeannette — Brandon
Peter & Leona — Emo, Ont.
Adrian & Patricia — Murray, Utah, USA
Three daughters and their husbands:
Sarina & John Smid — Delta, BC
Nellie & Ray Anema — Oakbank
Wilma & Arend Wielinga — Emo, Ont.
38 grandchildren and 19 great-grandchildren; two sisters in The Netherlands, Aartje and Mathilda.
He was predeceased by a grandson Allan in June, 1983.
The funeral service was held on June 6, 1985 at the College Ave. CRC in Winnipeg with interment following in Green Acres Memorial Gardens.

Calendar of Events returns next week.

Obituaries

Our Grandma

OMA VERBURG

went to her heavenly home on Tuesday, June 4, 1985.
We, her grandchildren, thank God for what He has given to us in Oma and that she was used as an instrument in God's hand to lead us to the resurrected Lord and Saviour.
Dr. Adrian J.E. & Joan Verburg — Chatham, Ont.
Harry P. (Jr.) & Betty Verburg — Leamington, Ont.
Lucille E. & Jake VanderVies — Sarnia, Ont.

Marcia K. & Tom Kroesbergen — Strathroy, Ont.
A. James Verburg — Chatham, Ont.

Nellie & Peter F. Green — Belleville, Ont.
Martha J. & Abbe DeHaas — Chatham, Ont.
John A. Smids — Chatham, Ont.

Colleen H. & Charles VanKesteren — Chatham, Ont.
David A. & Rose Verburg — Chatham, Ont.
Brian J. Verburg — Chatham, Ont.

Nellie J. & Ronald Stronks — Chatham, Ont.
Marlene L. & Gary VanderLeeuw — London, Ont.
Stephen R. Postma — Chatham, Ont.
Mark A. Postma — Chatham, Ont.
Jason J. Postma — Chatham, Ont.

Carol A. Verburg — Chatham, Ont.
Janet L. Verburg — Chatham, Ont.
Neil G. Verburg — Chatham, Ont.
The many handwritten verses of Scripture, prayers, poems and short messages she left for us are a rich source of comfort.
Chatham, Ont.
June 4, 1985.

De Hollandse Vr. vereniging van Chatham willen hun leedwezen betuigen met het overlijden van ons aller vriendin en medelid,

Mrs. NELLY VERBURG

De Here heeft ons veel door haar gegeven en we danken Hem daarvoor. Ze zal door ons allen worden gemist, maar we weten dat ze nu juicht voor God's troon. We betuigen ons medeleven met de familie met het heengaan van hun geliefde moeder. Mag het hen allen tot troost zijn dat ze nu een betere plaats heeft.
Namens de leden van de Hollandse Vr. Vereniging, Chatham

Obituaries

"God is our refuge and our strength" (Ps. 46).
On Tuesday morning, June 4, 1985, our heavenly Father called away from us and translated into heavenly glory His child, our loving and caring mother, grandmother and great-grandmother,

NELLIE VERBURG
(nee Verkaik)

at the age of 77.
Her husband and our father went to be with the Lord on May 19, 1975.
Mother's departure to her heavenly home came unexpectedly after a heart failure on Sunday the 2nd.
Psalm 42 was her personal selection as words of comfort for all those who were near and dear to her.
Seaforth, Ont.:
Harry P. & Kathleen Verburg
Chatham, Ont.:
John & Marie Verburg
Joanne & Fred Smids
Adrian & Tina Verburg
Pauline & John Postma
Jack & Thea Verburg
19 grandchildren and 17 great-grandchildren also survive; one great-grandchild predeceased.
The funeral service was held in the First Chr. Ref. Church of Chatham, Ont. with the Rev. Wm. Dykstra in charge after which the committal service was held at Maple Leaf Cemetery at Chatham with burial of the earthly remains in the family plot.
Chatham, Ont. June 4, 1985.
Corresponding address: Mrs. Joanne Smids, 66 Burton Ave., Chatham, ON N7M 4Z5

In His wisdom, the Lord took to Himself on June 4, 1985,

NELLIE VERBURG

Dear sister and sister-in-law of:
Jeanne Moor — Delft, The Netherlands
Corrie Verkaik — Delft, The Netherlands
Mike & Gertrude Verkaik — Chatham, Ont.
Pleuns & Arie Snel — Utrecht, The Netherlands
Rie de Vries — Delft, The Netherlands
Gerald & Marian Verkaik — Orillia, Ont
"The Lord preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever" (Psalm 23:5-6).

Accommodation

First year college student (girl) seeks room or room and board in Christian home; vicinity of St. Clair College in Windsor, Ont. Starting Sept. Please call (519) 542-9542.

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Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US $300 per week May-Nov. Call Toronto 226-1137.

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Classifieds/Events

Ministers

Vacant Faith Chapel Chr. Ref. Church, Shubenacadie, N.S., invites applications for position of pastor. Please send resume and letter of application to: Faith Chapel Chr. Ref. Church, P.O. Box 330, Shubenacadie, NS B0N 2H0

Real Estate

Prime Dairy Farm
Just north of London, Ontario
New listing, with 175 acres of quality land (170 workable), 90 head of purebread Guernseys, free stall enclosed setup, excellent buildings, all equipment, quota, beautiful 2-storey solid brick home in a gorgeous setting. Vendor will take back financing. Excellent opportunity. Call Harry Boersma at 519-672-9970 (office) or 519-657-9894 (home).

Harold Workman Real Estate Ltd.
Clinton, Ont.
Just listed: Egg and cash crop farm, 106 acres, 103 workable, Harriston loam; modern layer barn, automatic feeding and egg gathering; quota for 5,925 layers; good large brick home. Must be seen. Asking $525,000. We have a good selection of dairy, hog and cash crop farms.
Contact:
Bill Steenstra (519) 482-3780
Peter Damsma (519) 482-9849

Keith Miller Realty
28,000 cage layers, 30,000 pullets per year, A grading stn., wholesale route, excellent buildings and large home. Priced right, Northern Ont. area.
214 acre dairy farm, complete with Holstein herd, large milk quota, free stall barn and milk parlour, full line of nearly new machinery, 2 homes in nearly new adjoining, 150 acres may be purchased, reasonable, price reduced, Smithville area. Don't miss this opportunity, Brokers welcome.
47,000 chicken broilers, 120 acres cash crop land, 1 house, nearly new, 1 older home.
892,000 lbs. turkey broilers, 75 acres good land, systematically tiled, 5 bedroom home and barns in excellent condition. Widow is anxious to sell.
57,000 pullets, 100 acres cash crop land, excellent brick home, Sarnia area.
8,000 broiler breeders, very good barn, 10 acres land, priced reasonably.
Keith Miller & Associates
Realty Ltd./Realtor
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Keith Miller (416) 774-4077
Fred Hagen (416) 679-6666

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Employment Wanted

21-year-old male looking for full-time employment in the Niagara area. Very interested in learning construction and masonry work. Please call (416) 684-0051 after 5 p.m. and ask for Aubrey Postma.

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Qualified horticulturalist with some retail experience needed for a small but growing Garden Centre. Send resume to: Hollandia Garden Centre, 14 Norice, Nepean, ON K2G 2X4

Highschool finished? A cut flower greenhouse operation has two openings for ambitious people willing to learn. These are full-time, year round positions. We have some accommodation available. For further inquiry call: (416) 643-1628; Niagara Peninsula.

Needed immediately: Full time dry-waller, experienced in boarding and taping to work for small dry-wall business in South Western Ontario. Please call: 519-633-3341.

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Equipment for Sale
3788 International tractor, 4 wheel drive; 2,600 hrs; excellent condition.
915 International; low profile combine; diesel motor; grain and 4 row corn heads; only five years old.
Calsa sprayer; 60 ft. broom; 750 gallon tank; high and low pressure P.T.O. pump.
45 ft. 6" auger, P.T.O.
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Above equipment in excellent condition, must be sold; will consider any reasonable offer, discontinuing farming.
Call Simcoe (519) 426-2471

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*** No pets please.**
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Teachers

BELLEVILLE: Due to increasing enrolment, **Belleville District Christian School** is accepting applications for a possible opening in the **primary grades.** Please forward letters of application and resumes to Martin Van Dyk, principal, c/o Belleville District Christian School, R.R.5, Belleville, ON K8N 4Z5. Phone: (613) 962-7849 (school) or (613) 962-2089 (home).

DUNCAN, BC: Duncan Chr. School invites applications for a **grade 1/2 or 4/5** teaching position for the 1985/86 school year. Send resume and letter of application to: Mr. W. **vanDeventer,** principal, DCS, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 746-5341.

Calendar of Events and Chess will return next week.

Christian Farmers Federation of Ontario
requires
Committee & Office Secretary
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Valuable assets: Good writing and organizing skills, familiarity with agriculture and an understanding of Christian Action Groups.
Position begins July 29, 1985
Apply to:
Christian Farmers Federation of Ontario
115 Woolwich St., Guelph, ON N1H 3V1
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Send letter of application, resume, and names of three references to:
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c/o The King's College
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August 2-5
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27 YEARS OF CONFERENCES
IMAGING GOD
Niagara Family Conference
August 2 - 5, 1985

Dutch

Wat waren je meest interessante ervaringen als nieuwe immigrant?

Als je't mij vraagt

Syrt Wolters

De laatste keren heb ik mijn lezers iets verteld hoe ik tot voorman "gebombardeerd" werd, zonder naar die baan gesolliciteerd te hebben. Ik wil graag daarover iets meer vertellen. De Here heeft me vergund om een andere geest in het bedrijf te brengen, zonder opdringerig te worden.

Toen de bedrijfsleider me de werf opstuurde met de opdracht mezelf maar als de nieuwe voorman te introduceren bij the werklui, liep ik niet erg hard. Het moet je maar gebeuren om in een ommezien van een verschoppeling tot baas gepromoveerd te worden!

Bovendien — ik was maar een nieuwkomer. Nauwelijks vier maanden had ik er gewerkt; bovendien een immigrant, die pas kwam kijken. Wat zouden m'n kameraden op het werk wel zeggen? Hoe moest ik dat aanpakken? Ik wist het echt niet. Daarom liep ik niet zo hard.

Toen ik bij de werkploeg kwam, schreeuwden ze me al toe: "Zeg, waar blijf je? Je bent laat. Maar goed dat "Jim" niet in de buurt is!" Mijn antwoord was, dat ik groot nieuws had! Jim was ontslagen! Nou, dat sloeg in als een donderslag bij heldere hemel. Jim ontslagen? Toen het tot hen doordrong nadat ik hen verzekerd had dat het heus waar was, want de bedrijfsleider had het me persoonlijk verteld, ging er ineens een hoera op.

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Als er behoefte is aan verbetering in uw woning, neem contact op met ons voor waardevolle "hoe het moet" informatie over verbouwing. Schrijf voor inlichtingen naar het Ontario Renovation Information Centre, 16 Howland Road, Toronto, ON M4K 2Z6. (Inlichtingen verkrijgbaar uitsluitend in de Engelse en Franse taal).

Ministry of Municipal Affairs and Housing
Ontario

ONTARIO RENOVATION INFORMATION CENTRE
16 Howland Road,
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De nieuwe baas

Ik waarschuwde toen dat ze niet te vroeg "hoera" moesten schreeuwen, want ze wisten niet wie de nieuwe voorman zou zijn. Ik vertelde dat ik het wist; dat de baas me dat ook verteld had, en ik liet hen raden. Niemand kwam op met een mogelijkheid. Toen verklapte ik het geheim en zei dat ik de nieuwe voorman was. Opeens begonnen ze allemaal te schateren; ze sloegen zich op de knieën van de pret. Nee zeg, dat was een goeie mop!

Toen was het mijn beurt om hen duidelijk te maken dat het geen mop was, maar heus waar. In het kort vertelde ik wat er op het kantoor voorgevallen was. Ik vertelde hen ook onmiddellijk dat ik hun medewerking nodig had. 'k Heb hen duidelijk gemaakt dat ik geen "slavendrijver" wilde zijn en dat ik m'n best zou doen om het werk zo aangenaam mogelijk te maken, ook al zou ik de indruk scheppen dat ik voor de "company" werkte. Als voorman voelde ik me verplicht om dat te doen. Maar ik zei ook, dat ze me moesten geloven dat ik, wanneer ik op het kantoor was, de ploeg zou vertegenwoordigen. Dat idee vond men klaarblijkelijk aannemelijk, want een oudere Indiaan zei ineens: "Laten we hem een kans geven — wat mij betreft zijn we er een stuk op vooruit gegaan!"

Werk keuze

Het eerste wat ik deed was het bedrijf voor een poosje stop te zetten; 'k riep alle mannen bij elkaar en schreef op wie er het langst gewerkt had, en zo de hele rij langs. Er waren er zo'n twintig mannen.

Ik stelde voor dat elk lid van de werkploeg voor een hele week een bepaald soort werk deed. Zelf zou ik voorop gaan. Ik begon met het rijden van een "lumber carrier." Er staat een foto van in het boek "To All Our Children." De oudste in dienstjaren volgde mij op, en zo gingen we van week tot week een andere fase van het werk doen.

Toen we er mee klaar waren, riep ik de mannen weer bij elkaar en vroeg in dezelfde volgorde welke fase ze het liefst deden. Het grote voordeel van dit voorstel was, dat ze konden doen wat ze het liefst deden en, ingeval iemand afwezig was voor wat voor reden ook, ik één van de anderen kon roepen om in te vallen. Het resultaat was dat de productie omhoog ging.

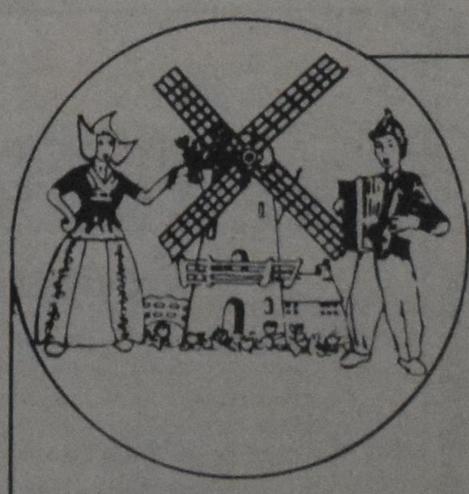
Productie cijfers

Op een morgen, toen ik op het kantoor was om nieuwe orders in ontvangst te nemen, vroeg ik de baas of ik de beschikking kon krijgen over de productie cijfers van het vorig jaar en van het lopend jaar — maand bij maand. Dat kon wel, zei hij. Ga maar naar de boekhouder. Maar wat wil je er mee? Ik vertelde hem dat ik op een groot stuk triplex (4 x 8 ft) een grafiek wou maken, zodat men kon zien hoeveel we produceerden.

Toen ineens zei hij: "Maar dat kun je niet doen! Dat gaat de buitenwereld niks aan hoeveel we produceren en zeker de werkploeg niet." Verbaasd vroeg ik: "En waarom niet? Ik heb niet gevraagd naar "winst" cijfers; alleen maar productie cijfers. Ik meende dat ieder die werkt, er een zeker recht op heeft te weten wat hij gepresteerd heeft. Dan hoeft niemand meer in het blinde weg te werken." Maar dat vond hij veel te wijsgerig. En ik kreeg een duidelijk "NO."

's Middags echter riep hij mij naar zijn kantoor en zei "Ik heb respect voor je inzicht. Je mag doen wat je van plan bent, op de uitdrukkelijke voorwaarde dat alle verantwoording daarvan op jou komt. Want ik vrees, dat als de productie omhoog gaat, dat dan de werkers ook om loonsverhoging vragen. En dan is het eind van de strijd nog niet in zicht.

Vervolg op pagina 19 ...



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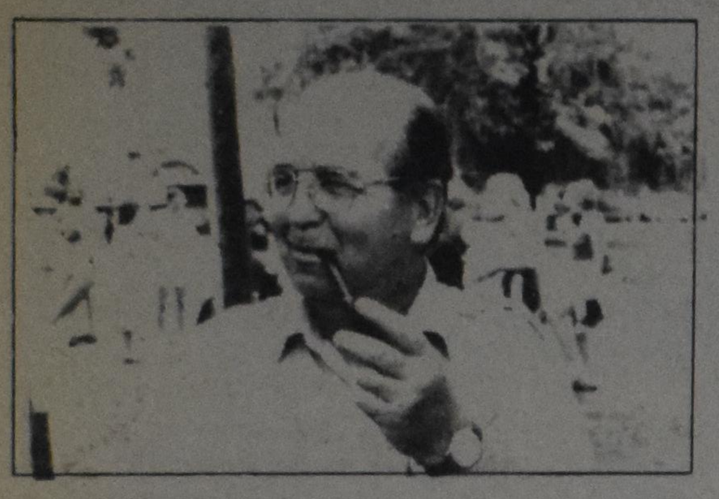

Van Halsema's Onthullingen (3)

Communicatie... Daar gaat het om!

Herman de Jong

Vorige keer beweerde Bill-U weet het nog wel, dat is die Presbyteriaanse ouderling die ik in het 'durp van Bertus en Aaf ontmoette — dat de CRC er bij gebaat zou zijn de kerkbanken door stoelen en tafels te vervangen. Zal wel! Nog in geen honderd jaar trappen we daar in! "Ha, gelukkig," hoor ik U al zeggen, "dat valt me toch mee van die van Halsema. Hij is toch nog een toffe Gereformeerde jongen. Al die moderne methodes! Je maakt het kerkleven er niet beter op." Toch vraag ik U dringend, maar beleefd, nog maar eens weer naar Bill te luisteren....

Bill vervolgt: "Jij denkt nu zeker, John, dat ik al enkele geestelijke klappen ontvangen heb? Je eerste reactie is waarschijnlijk: maar dat is historisch gezien toch niet verantwoord? Daar zijn jullie Gereformeerden sterk in, zo iets te zeggen. Maar wacht nu eens even, beste vriend! Stonden er kerkbanken in de tempel? In de synagoges? In de oude kathedralen? Is het niet zo dat pas na de Reformatie, toen de Woordverkondiging een zeer belangrijke plaats in ging nemen, men de stoelen net als in een college zaal op een rijtje schoof? Kort daarna kwamen de veel goedkopere kerkbanken. Nu was het gedaan met het oneerbiedig gekras van stoelpoten op stenen vloeren....

Maar Woordverkondiging en kerkbanken zijn heus niet onafscheidelijk met elkaar verbonden, hoor! Zaten de toehoorders van Jezus niet schots en scheef door elkaar? Ja toch? Was het niet tijdens de wonderbare maaltijd dat Jezus zijn discipelen beval het zaakje wat beter te organizeren? Hà, je zegt nu dat de praktijk moet uitmaken of deze ingrijpende verandering de goede sfeer en de gemeenschap der heiligen ten goede zal komen. Laten we dan op een mooie Zondagmorgen eens zo'n 'stoelen en tafeltjes' kerk bezoeken.... De kerk begint om elf uur, maar om half tien staat het kerkplein al vol met autos. Wat is er toch aan de hand? Wel, mijn beste vriend, mijn idee maakt het mogelijk dat er vóór kerktijd Bijbelstudie plaats kan vinden door de hele gemeente! In het kerkgebouw zitten groepjes van acht ingespannen een gedeelte van God's Woord te bespreken. De groepjes storen elkaar niet... men heeft geleerd iets zachter te spreken, en bovendien, er zit genoeg ruimte tussen die groepjes. De kinderen hebben immers Zondagschool in de benedengewelven van de kerk. Daar gaan we eerst even kijken. Tjonge, wat zijn die lokaaltjes leuk opgeknapt. Dat werd ook wel tijd want als in zovele kerken (wat het oog niet ziet, wat het hart niet deert) waren die hokjes maar wat groezelig en tamelijk ongezellig.

We spoeden ons naar boven. Als onzichtbare schimmen bewegen we ons tussen de groepjes. Daar zitten er acht mensen te tobben met de betekenis van een Bijbel-gedeelte! Allemaal even je mondjes houden... misschien dat de dominee deze morgen uitgeslapen genoeg is. Maar de herder en leraar krabt zijn grijze schedel... hij kan zich Calvijns, Kuypers of Bavincks commentaar op dit gedeelte niet voor de geest roepen. Hij belooft dat hij het in de komende week eens na zal kijken.

Een andere groep luistert naar een zuster, die het in de afgelopen week zo moeilijk had. De acht mensen vormen eerbiedig een gebedscirkel... ze vatten elkanders handen. De leider van het groepje maakt inwendig een notitie... even doorgeven aan de dominee!

De kerkzaal lijkt feestelijk; op elke tafel een bos bloemen, en op het preekpodium twee grote boeketten veldbloemen. Daar zorgde de eeredienst commissie voor. In overleg met de dominee verzorgen deze mensen ook de liturgie. Door de aanwezigheid van stoelen en tafels kan elke liturgie zich op ongedwongen en natuurlijke wijze ontplooien. De eredienst commissie gaat niet over één nacht ijs. Ze hebben gegraven in de rijke liturgie-geschiedenis en hebben ook de bijtijdse liturgieën onder de loep genomen. Ze gaan voorzichtig te werk: elke verandering is geen verbetering!

Ondertussen is het half elf geworden. De ouders gaan naar beneden om hun kinderen op te halen voor de komende kerkdienst. Geen Zondagschool tijdens de kerkdienst, hoor! In de Presbyteriaanse Kerk was dat wel de gewoonte, en het gevolg was dat je die kinderen pas terug zag als ze getrouwd waren.

Voor kinderen is onze nieuwe aanpak iets heel gewoons: ze zitten thuis immers ook om een tafel. En als de preek begint schuift moeder het kroost dat nog niets van de preek snapt wat dichter bij de tafel zodat ze hun Zondagschool tekeningen mooi kunnen kleuren. Vader houdt daar wel een oogje op.

Zo stroomt de kerk vol. Gasten worden hartelijk begroet en over de tafeltjes verdeeld. Een ieder moet zich thuis voelen! Het orgel zwijgt. Het kan niet op tegen het' gemeenschap der heiligen' geroezemoes. Ineens rennen er een paar jongetjes door de kerk... nee, kereltjes, dat gaat niet! Order moet er zijn in het huis des Heren. Maar niet de orde van in de pas lopende, zwijgende soldaten. We zijn een grote familie en we hebben elkaar iets te vertellen. Een gemeenschap is geen gemeenschap als het niet communiceert....

Meneer Berends bedenkt dat hij zijn portemonnee vergat. En er is nog wel een speciale Salem collecte. Geen nood, meneer Jansen leent hem een tien dollar biljetje. Mevrouw Hogeterp loopt nog even naar een ander groepje. Ze zoekt een extra sopraantje voor het koortje dat deze middag in het ziekenhuis zal zingen. Hier worden kerkzaken afgewikkeld. Hier worden plannen gemaakt om in de komende week echt een Kerk des Heren te zijn: Wij hebben een Woord voor de wereld! Hier worden ook gevoelens blootgelegd. Voor God tot ons komt, komen wij tot elkaar als zijn kinderen, en dan gaan we met onze nood, maar ook onze vreugde, tot de Here! Nu wordt er niet over koetjes en kalfjes gesproken. Dit is de leerschool om over de dingen die van God zijn te praten.

Wat gaat er nu gebeuren? Kinderen komen de kerk binnen met het brood en de wijn voor de avondsmaalviering. (Dat doen we nu twee keer per maand). De kinderen vinden het fijn dat ze op deze manier er bij worden betrokken. Straks wassen ze ook nog de bekertjes af... natuurlijk onder toezicht van de koster. Nu gaat ook het orgel spelen. Een fors stukje Bach! De gesprekken verstommen en de stoelen richten zich naar het preekpodium. Er is een zekere spanning nu: per slot van rekening is het geen alledaags verschijnsel dat de Heer tot ons komt!

Met veerkrachtige tred betreedt de dominee het podium. Blijmoedig kijkt hij over zijn gemeente en zegt "De Heer zij met U" en de gemeente antwoordt "De Heer zij ook met U." Dat klinkt beter dan het alledaagse "Goede Morgen, gemeente." Stil gebed. Dan zingt het kleine kerkkoor, ook al weer om een tafel gezeten, het vierstemmige intochtslied. Psalm 121. Het orgel zwelt aan als de gemeente jubelend antwoordt: De Heer zal onze ingang en uitgang bewaren, van nu aan tot in eeuwigheid ...

(Wordt vervolgd)

Als je 't mij vraagt

... vervolg van pagina 18.

Hogere produktie, hoger loon

Ik aanvaardde de uitdaging en ging aan het werk om mijn grafiek te maken waarop statistisch gezien kon worden wat we alzo presteerden of niet presteerden. Ik sprak er met niemand over. Ik verfde, schuurde en verfde weer een triplex plaat en begon de productiecijfers in beeld te brengen met zwarte rechtopstaande balkjes. Hoger naar gelang de productie van een bepaalde maand hoger was. Toen het klaar was, zette ik er met grote blokletters onder: **Het is beter te werken voor een baas die geld maakt dan voor iemand die met verlies werkt. Winst is het resultaat van productie. Productie is ons aller verantwoordelijkheid. Laten we ons best doen!**

Syrt op een "lumber carrier"

Het resultaat was groter dan ik gedroomd had! De productie sprong omhoog! De vier volgende maanden toonden een 20% productie verhoging vergeleken met dezelfde maanden van het vorig jaar! De baas was natuurlijk uiterst tevreden. Maar zei hij: "Nu zul je zien dat ze meer willen verdienen!" Ik vond dat ze daar ook recht op hadden. Ik gaf mijn baas advies om een dubbeltje per uur meer te geven, voordat ze om verhoging zouden vragen. Dat zou een beter effect hebben dan een kwartje per uur waarvoor ze hadden moeten vechten.

Hij zei er niet veel op, maar aan het eind van die maand, toen ik de loonzakjes moest uitdelen, bleek dat ze allemaal 12½ cent per uur meer hadden (Vergeet niet: dit was 1953). De mannen namen ze in ontvangst en algauw kwamen ze terug om me te vertellen dat er iets niet in de haak was; Ze hadden allemaal teveel gekregen! Toen herinnerde ik hen aan wat ik beloofd had toen ik voorman werd: Als ik op kantoor ben, vertegenwoordig ik jullie!

Werkers komen eerst

Nadat ik 1½ jaar in functie was werd ik door de boekhouder geroepen. Hij zei dat hij wilde weten hoe het mogelijk was om de gemiddelde kosten per duizend voet hout te drukken van $6.25 tot $4.50 terwijl inmiddels het uurloon gestegen was tot het hoogste van Prince George tot Prince Rupert. Hoe flik je dat, vroeg hij. Mijn antwoord was: Heb het belang van de werkers eerst op het oog. Het belang van het bedrijf volgt vanzelf.

Ik was zelf geschrokken van het effect. Ik kon niet laten te zeggen: "Dat moet u de baas laten zien." Zijn antwoord was: "Dat deed ik al. Hij was stomverbaasd."

Aan het eind van de maand kreeg ik één van de grootste verrassingen van mijn leven. Ik moest op kantoor komen, waar ik gefeliciteerd werd en een bonus van $1,000.00 in ontvangst mocht nemen! Ik was er totaal van onderste-boven.

Dutch

Tamil vluchtelingen vluchten weer

De Tamils zijn bang teruggezonden te worden nu het Nederlandse kabinet heeft gezegd, dat ze het beste in het zuiden van Sri Lanka kunnen worden opgevangen. Het kabinet baseert zich op het rapport van een aantal ambtenaren dat een bezoek heeft gebracht aan Sri Lanka.

De vroegere zaakgelastigde van Nederland, Mr. Kuethe heeft het rapport ambtelijke apekool genoemd. Het leven van de Tamils die naar Sri Lanka worden teruggestuurd is niet veilig, aldus Kuethe.

Diens opvattingen worden gesteund door vluchtelingen-organisaties in Nederland, die al hebben gezegd niet vanzelfsprekend mee te werken aan de terugzending van de 3000 Tamils in Nederland naar Sri Lanka.

Oude kunst — moderne prijs

Op een kunstveiling in Amsterdam is een schilderij van Salomon van Ruysdael voor een record-bedrag in andere handen overgegaan. Er werd ruim 300,000 dollar voor neergeteld, en dat is volgens het veilinghuis Christies het hoogste bedrag dat ooit in Nederland voor een kunstwerk is betaald.

Het schilderij, een gezicht op de Maas bij Gorkum, werd door van Ruysdael in 1747 gemaakt. Wie de koper is van het doek is door Christies niet bekend gemaakt.

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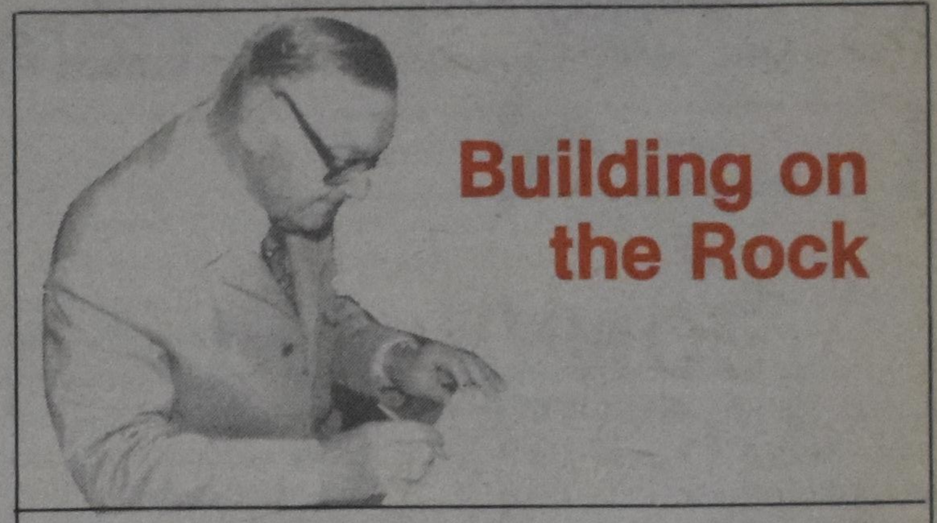

Building on the Rock

How much more

Or what man of you, if his son asks him for a loaf, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him.
Matthew 7:9-11.

Jesus expects that His followers are good fathers and mothers, in spite of the fact that they are sinners and inclined to evil. Therefore His example is well taken.

A good father does not deceive his children by giving them stones for bread. And he does not scare them by exposing them to a serpent instead of providing them with a fish.

In this way Jesus climbs up from earthly parents to our God in heaven with the expression: "how much more." The Bible does this in more places. Jesus uses the same method of illustration in many of His parables. It's the only way by which we can learn who God is. We can only think and speak about Him in human terms.

We may never forget, however, that the proper order is the other way around. God is the prototype of parental care. He shows us the original pattern of fatherhood. He is the eternal and perfect Model from which all parental qualities are derived. He is the Father who gave His Son for His children, and with Him, all they need for this life and for eternity.

We must bear His image. Only then can our lives become worthy illustrations of Him, and the rule of "how much more" can be used.

There are fathers who do not care for their children. There are mothers who are so desperate and degraded that they abandon their newborn child and leave it a foundling. We all fall short in parental sacrifices.

Only when we are renewed by the Holy Spirit and receive qualifying grace for our parental tasks can our lives be used as examples ... so that others may learn "how much more" our Father in heaven really cares for His people.

Rev. Henry Van Andel

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